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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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POETRY.

For the Churchman.

STANZAS. BY M. MCNARY.

O thou, the Infinite! whose breath upholds
  Arcturus, and Orion, and the host on high
That gem the midnight; and whose realm enfolds
  Myriads of suns and systems that no eye
From earth has gazed on—may *we* dare
Look up to thee, all leprous as we are?

We gaze upon thy goings forth, O thou
  Great Cause unfathomable, till our spirits feel
Humbled and crush'd within us, and we bow
  To kiss the dust, our parent, and to seal
Our lips therewith; for mortal pride may ne'er
Stand unabash'd where thy dread steps appear.

Earth, with her ocean depths and caverns grim,
  Her wide-spread valleys, and her deserts bare,
Her mountain-altars hoar, that seem to swim
  In the blue clouds, and burn their incense there,
Is but a portion of thy works, a shred
Of the stupendous whole by thee outspread.

Then what is man but a breeze-shaken leaf,
  A speck upon time's atmosphere at most,
A death's fee smiling for a moment brief,
  Then shudd'ring with dread to yield his ghost,
And loving life still more, till with a groan,
He sinks to earth again and is unknown,—

May he, thus frail, look upward? May he claim
  The shadow of a hope thy love to share?
Hast thou not promised? Yea, we bless thy name
  That for the raven's young thou hast a care,
That though thou guidest and sustainest *all*
Without thy note a *sparrow* may not fall.

We bless thee ever. Most when thought would be
  Tracing thy mysteries, but lost in awe,
Worships in silent fear, 'tis then that we
  Feel doubly thankful for thy written law,
And for thy words assurance, that the soul
Is of thyself a part, 'yond death's control.

And didst thou, couldst thou love us thus? O thou,
  The Crucified! Didst thou freely pour
Thy *heart's blood for us ingrates*? When, oh, how
  Shall we find words sufficient to adore
Him who thus dying conquered death, and gave
Hope to a ruined world beyond the grave.

We cannot—nay, language is too poor, and time,
  Yea and eternity, too short withal.
Nor may we deem our murmurings small crime,
  Though life were pain and every cup were gall,
And sorrow walk'd beside us ever,—yet
What were *these* to *thy* woe and bloody sweat!

Though toil and penury our lot should be,
  Thou too wert stricken, O thou Son and Heir,
And equal God! When man waxed proud 't was thee
  That toiled from morn till eve, yet had not where
To lay thy head, while even the fox more bless'd
A shelter had, and the wild fowl a nest.

Is scorn our portion here? That too was thine:
  When haughty Herod scoff'd, and Pontius Pilate
Unwilling sentence, did not heads incline [gave
  In mockery, and foul tongues bid thee save
Thyself from shame and torture? as if 'twere
Nought but a guilty wretch who suffered there.

Do friends forsake us? Did not he who swore
  To follow thee to death deny thy name?
And fled *he* not whose wont it was to pour
  His soul out on thy bosom, when *thy* sorrow came?
Ah, wert thou not with hate for love repaid,
And with love's token by loved lips betrayed?

Brooklyn, June, 1838.

From the British Critic.

The Life and Times of the Rev. George Whitefield, M. A. By Robert Philip. London: Virtue, 1837.

(*Continued from page* 52.)

And well, it must be allowed, did the "poor pilgrim" perform his part during the passage. The voyage was perilous and distressing. And throughout it Whitefield was the minister of comfort to the sufferers. When the sea was rough, he went from hammock to hammock among the sea-sick, "administering sage tea and good advice." When many of the soldiers on board were taken ill, Whitefield became the nurse of his "red-coated parishioners," as he called them. During the prevalence of a fever he crawled between decks, to administer medicine and cordials to the sailors. That his attention to the spiritual concerns of his fellow-voyagers was equally unwearied, is obvious from the result of his ministrations. When first he went on board he was treated as an impostor, and, in order to mark the contempt in which he was held, the vessel was turned into a gambling-house, during the first sabbath: but, before the voyage was ended, the ship was as orderly as a church. The drum summoned to morning and evening prayers. Cards and profane books were thrown overboard in exchange for religious books. The soldiers began to learn to read and write, and the children to repeat their prayers regularly. His farewell sermon to his "red-coated and blue-jacketed parishioners" was heard with "floods of tears;" and the passage to Georgia was, in after years, looked back upon by Whitefield as one of the brightest intervals of his life.

Early in May, Whitefield reached America; where, in spite of Wesley's formidable *sortilegium*, (dissuading him from the voyage, and declaring it to be the counsel of God that he should return to London,) he passed some months in *labors of love*, which met with the most gladdening encouragement, and so attached him to his "little foreign cure," that he could cheerfully have remained among them. It was, however, needful that he should return to London, in order to receive priest's orders, and moreover, to collect contributions for the establishment and maintenance of an orphan house in the colony. And here we find ourselves suddenly launched forth upon the ocean of his "splendid irregularities"—his brave neglect of ecclesiastical discipline and order,—the illustrious reproach (*kalliston oneidos*,) as he deemed it, of his whole future life. It would be idle for us to attempt any abstract of a tale which has been often and copiously told before. The materials are so various and abundant as to defy abridgement. We must therefore, satisfy ourselves with such desultory remarks as are peculiarly suggested by the narrative now before us.

The impetuous and incessant movements of Whitefield's life appear, throughout, to have been governed by a marvellous simplicity of purpose. He organized no system. He was little solicitous to collect and discipline a band of auxiliaries and followers. He went forth on an almost solitary career of errant spiritual chivalry. He saw before him a frightful mass of vice, brutality, and ungodliness; and he sallied out upon a warfare against it, with the might of his own single arm; that arm, as he profoundly believed, being nerved for the conflict by the might of the living God. He entered into no historical or philosophical speculations, relative to the process by which all the evil he beheld had been heaped up. He cast forward no looks of anxious foresight to the exigencies of the future. The past was beyond human power. The future might be fitly trusted to the providence of the Almighty. The present was his sphere, not only of action, but of thought. The portentous mischiefs of the time perpetually stared him in the face; and he resolved to grapple with the monsters. This, with him, was the one thing needful. His heart was tender and benevolent. His temperament was full of fire. He became gradually conscious of a commanding influence over assembled multitudes. And, thus accomplished he was prepared for an assault upon the gates of hell itself. His own deliverance was, in his judgment, little less than a stupendous miracle. We have seen that he could discern, in his own nature, nothing but a fitness to be damned; and yet he found himself, almost on a sudden, in possession of the peace which passeth understanding. He has repeatedly affirmed that, by natural constitution, he was an abject coward; and yet in the cause of God he felt himself, if we may so express it, quite *saturated* with courage; thoroughly instinct with the fortitude which bids defiance to the embattled hosts of darkness. Why then, should not the same potentate, who had plucked the sinner from the burning, and ordained strength out of the mouth of one who was timid as a child—why should not he convert the *reed shaken by the wind* into a mighty weapon, keener than a two-edged sword? The mercies he had experienced himself, he was impatient to see extended to others; and, not only so, but to be honored as the channel of that communication. Freely he had received, and freely he was resolved to give. This was the overpowering impulse which seems to have sent him forth to the streets and lanes, to the highways and hedges; and, to him, that impulse was as a call from heaven. In comparison with this, what where the authority, the discipline, the canons of a church? Or what was the glory of being immortalized as the founder of a sect? His was a *roving* commission for the salvation of human souls; a work which spurns at the thought of parties or monopolies. In his own estimation, *he* was the truest of all *Catholics;* for his ambition to seek and save that which was lost knew no limits, save those of the habitable world. And, in this spirit it was that he passed his life in compassing both sea and land.

That this was the general tenor of his feelings and his meditations appears clearly enough from his conference at Edinburgh with the Associate Presbytery of Seceders, in 1741; of which he himself has left us a most interesting account. These men, we are told, were exceedingly desirous to have Whitefield all to themselves. They even refused to hear him preach, unless he would agree to join, exclusively, with them. In furtherance of their views, they were for proceeding to set him right about the matter of church government, and the Solemn League and Covenant. He replied, that they might save themselves that trouble; for he had no scruples about the matter; and as for preaching about the Solemn League and Covenant, it formed no part of his plan. When they reminded him that he was born and bred in England, which had revolted most with respect to church government, and that, therefore, he could not possibly be acquainted with the subject in debate; he said, that he had never made the Solemn League and Covenant the object of his study, being too busy about matters which he judged to be of far greater importance. In vain was it urged, that every pin of the tabernacle is precious. The effect of this allegation upon the mind of Whitefield was like that of the thistle-down against the tempest. He said that, in every building there were *outside* and *inside* workmen; that the latter, at present, was his province; that if they thought themselves called to the former, they might proceed in their own way, and he should proceed in his. He then asked them seriously, what they would have him to do? The answer was, that he was not desired to subscribe immediately to the Solemn League and Covenant, but to preach only for *them*, till he had further light; and the reason given for this demand was, that "they were the Lord's people." The reply of Whitefield to this opens a distinct apocalypse of his mind. He asked whether there were no other Lord's people but themselves? and, supposing all others were the devil's people, they certainly had more need to be preached to; and therefore, he was the more determined to go out into the highways and hedges; and that if the Pope himself would lend him his pulpit, he would gladly proclaim the righteousness of Jesus Christ therein. The consequence of all this was an open breach with the Associate Presbytery; and the triumphant admission of Whitefield to the pulpits of the Kirk, For the triumph, however, he cared nothing. "He forgot equally," says Mr. Philip, "the joy of the Kirk, and the mortification of the Chapel, in seeking the triumphs of the Cross. While Churchmen were pluming themselves upon their gain, and Seceders trying to despise their loss, he was singing, with Paul, '*Now, thanks be unto* God, *who always causes us to triumph in* Christ, *and maketh manifest, by us, the savor of his knowledge, in every place.*'"

It is manifest that at this time, if the conference had been with a synod of Church of England divines, instead of a company of Scottish schismatics, he would have been ready with replies analogous to the above, if pressed with his extravagant departures from the order and discipline of the Anglican communion. He was an *inside workman;* and, therefore, far beyond the censure or control of men who were chiefly occupied in guarding and upholding the *outside* of the building. It is true that he took his orders from the Church; and moreover, that he continued for a time to profess his adherence to her communion. In token of this fidelity, he once went to St. Paul's with the Fetter Lane Society, to receive the sacrament. But this was, not very unreasonably, regarded as a strange sort of *adherence*, when he went from St. Paul's to Moor Fields and Kennington Common, and preached to 30,000 people! There is little doubt we apprehend that Whitefield's allegiance to the Church might have remained unshaken and unimpaired to the last, provided the Church would, or could have done for him, what the Popes did for the itinerant and mendicant fraternities. Had she invested him with an exemption from episcopal control, and an unlimited license to intrude into the ministries of the parochial clergy, and a privilege to pray and preach when and where he would, in church or chapel, in house, or barn, or open field, he would, probably, have been as faithfully devoted to the Establishment as the begging orders were to the Vatican. He would then have combined the advantages of ecclesiastical authority with those of an almost unbounded liberty of action. It is obvious, for many reasons, that the Church could allow him no such amplitude of discretion. For although her discipline has fallen into feebleness and desuetude, so that it is often difficult for her to assert her own authority, yet it would be strange, indeed, if she were to proclaim her own rules and ordinances a nullity, whenever a fiery spirit in her communion might become impatient of canonical restraint. She might find it no easy matter to visit an extravagant and irregular minister like Whitefield with any effectual interdict. And yet it is hardly to be expected that she should set much value on his professions of adherence. In this state of things, it was easy enough for Whitefield to proclaim himself an adherent to the Church, and to appeal to his readiness to preach, or pray, or communicate, in any of her consecrated fabrics. But, it is manifest that, when once he had rushed headlong into his career of magnificent eccentricity, all canonical obligations became, to him, as tow when it toucheth the fire. He was, then, an adherent of the Church much in the same sense that he was an adherent of any sect or denomination which might be content to receive him among them, whenever he chose to come. His allegiance in fact, amounted to neither more nor less than mere occasional conformity.

His notions of fidelity to the Church may be duly estimated from the following circumstance. At one of the associations in Wales, a motion was made, in the presence of Whitefield, for an open separation from the Establishment. He was exceedingly disturbed and grieved at the proposal; which he denounced as the work of "a few contracted spirits,." By far the greater part, however, combined with him in strenuous opposition to the measure. Both he and they thought it better to go on as usual: and why? not because the Church, as a spiritual institution, had more powerful or righteous claims than any other religious society to their obedience and attachment; but simply, "because they all enjoyed such *liberty*, under the mild and paternal government of his majesty." And what was the definition of *liberty*, propounded by him at this very association?—even "the privilege of ranging up and down, preaching repentance to those multitudes who come neither to church nor meeting; but who are led from curiosity to follow us into the fields." The truth is honestly stated by Mr. Philip; Whitefield had no fixed or definite notions respecting church government, or Episcopal authority. He was for it or against it just as he conceived it to be for or against the work of evangelizing the country. He thought *highly* of Episcopal power, when it aided faithful preaching; and *meanly* when it hindered the Gospel. If a bishop did good, or allowed good to be done, Whitefield venerated him and his office too; but he despised both, whenever they were hostile to truth or zeal. "And, I have no objection to add," says the biographer, "that he despised both, whenever they were hostile to his own sentiments or measures." He was, in fact, his own pope; at once the servant of servants, and the supreme and infallible judge. He very much resembled a political philosopher, who should by turns stand forth as the friend or the enemy of monarchical or democratic institutions, just as he might happen to contemplate the good or evil workings of either of those respective schemes of government.

The course of thought by which he fortified himself in his glorious liberty, will be best learned from his own words. "There are"—he said, in one of his sermons—"but two sorts of people. Christ does not say, Are you an Independent, a Baptist, a Presbyterian, or, are you a Church-of-England man? The Lord divides the world into sheep and goats." Well, but, neither does Christ say, are you a Trinitarian, or an Arian, or a Sabellian, or a Nestorian, or a Socinian, or an Humanitarian? And yet, it would hardly bave been contended by Whitefield, that it was a matter of a profound indifference to which of the above divisions the hearer might belong. But logical discernment, or acute critical faculties, must not, assuredly, be reckoned among the excellences of this zealous and single-hearted man. Had he been so gifted and so accomplished, he could not have failed to discern the extreme danger of pressing too closely the language employed by our Lord, in shadowing forth the general doctrine of final retribution. For, if we are to adhere rigorously to the *letter* of that awful representation, the result must inevitably be, that, in separating the sheep from the goats, no other criterion whatever will be applied, but the performance, or the neglect, of beneficent and charitable offices.

(*To be continued.*)

From the Literary and Theological Review.

DEFECTS IN THE RELIGIOUS CHARACTER OF THIS AGE.

Another of the defects of this age, is a forgetfulness of individual responsibility. A tendency to this has existed in every age of the Church. It is characteristic of our fallen nature. But it is greatly fostered by the peculiarity which marks the benevolent action of the present day. Nothing is now considered as well done unless by associated effort. If a drunkard is to be reformed, it must be effected through the American Temperance Society. If virtue and purity are to be promoted, it must be through the American Moral Reform Society. If a child is to be piously educated, it must be through the American Sunday School Union. Thus we have some great American machinery constructed for the doing of every duty, and if we only pay our assessments to keep the wheels in motion, we thereby purchase a dispensation to fold our hands in sleep. This is no caricature. It is a sober statement of things transpiring daily around us.

It is very true that concentrated action is powerful action. The collected rays of the sun will consume a body which the single rays cannot effect; but they must be brought to a focus in such a way as to combine, not to destroy the heat of the individual rays. The cable of many cords will lift a weight which each separate cord cannot do; but if the cable is so formed as to destroy the strength of each cord that forms it, it will be a rope of sand. An army well drilled, and acting in concert, will do more to vanquish a foe, than the extemporaneous fighting of its separate soldiers; but the army must be so formed as to excite and combine the valor of the soldiers, and not to convert them into drones and cowards. And our primary objection to much of the combined action of this day is, not that it is combined action, but that it is, if not the cause, the occasion of removing from the hearts of Christians, the feeling of individual responsibility to live and to labor for the glory of God. And if our combined moral and religious action is even the innocent occasion of this, it demands the most serious and careful review. And we rejoice that the sifting of the principles on which our *voluntary associations* are founded, has commenced.

Until very recently, the ascending command of the Saviour to preach the Gospel to every creature was universally considered as binding on the Church in its collective and organized capacity. But the wonderful discovery has been made that the Church is the worst possible organization to act itself, and to institute the agency requisite to carry this command into execution, and a few self-appointed individuals must create an irresponsible agency, and the Church must furnish the funds. The Church, *as such*, must have nothing to do with it; it would be dangerous to trust her with so much power. The consequence is, if missionaries be not supplied to meet the wants of the perishing, the *members* of the Church are not to blame—nor yet the *ministers* of the Church, nor yet the courts of the Church. It rests upon a *voluntary association*. And are the members of that association to blame? By no means. It rests upon the association; and an association, like a corporation, has no soul. And thus, virtually, this modern theory of yielding obedience to the last command of Christ, takes away responsibility from the members, and ministers, and courts of the Church, and hangs it in the air.

But it may be replied: "All this is theory—things must be judged by their results." Without stopping to inquire into the correctness of this rule, which may well be questioned, we join issue, and ask, what are the results of the action of voluntary associations? They are to be seen every where. Charity, once so meek, and modest, and retiring, as to blush in looking on its own acts, has now a forehead of brass, cheeks of marble; and is unwilling to do any thing which is not proclaimed from the housetop. Portions of the Church, half believing that what is said of it is true, is committing her own work into irresponsible hands, and laying aside her armor. Parents, that in years past were in the habit of making their children commit and recite the catechisms are now content with sending them to the Sabbath school. Ministers that formerly spent some weeks in each year in missionary labor, now leave all that matter to missionary associations. Church members, that used to feel the necessity from day to day of giving, and doing, and praying, now satisfy their conscience with giving. The doing is left to those who are paid for it. Thus the Church has devolved the responsibility of works which should occupy every heart and hand, and which are necessary to her extension and even to her very existence upon a body of irresponsible individuals. Some of these societies have been, at least, the occasion of jealousies, and discord, and alienations, and controversy, and chicanery, and of the disruption of old bonds of confidence and affection, to an extent unparalelled in the history of the American Church. They have afforded topics for ecclesiastical demagogues on which to write, and make speeches, and print books, and excite party spirit, until the great object of their original creation is now secondary to the gaining of ecclesiastical ascendancy. They were formed as auxiliaries to the Church, but they now desire to govern it. These are their results; and if not all their results, they form a part of them. And unless God in his providence interpose, the feeling of individual responsibility to live and labor for the glory of God will take its departure from the Church; and these self-constituted, self-lauded associations will fall into disrepute. And when that period arrives, we are already upon the verge of a night of deep darkness.

The fact in reference to these societies is, that they are rendered necessary only through the inactivity of the Church, and that they are now the occasion of perpetuating the very feeling they were designed by their founders to counteract. A large portion of them are formed for purposes which belong strictly to the pastoral office, and when the Church returns to its former views of the importance and sacredness of that office, their numerous secretaries and agents, who now threaten us with a mendicant order, may return either to the active duties of the ministry, or to the honest worldly occupations from which they may have been called. Look at the Apostolic Church. There was then but one society for every purpose—the Church. And wherever its ministers and missionaries went, they preached righteousness, temperance, and moral purity. And did not the Church spread and prosper? During the Reformation there was but one society for every purpose—the Church. And did not gospel truth spread with the rapidity of the light that rises in the east and shines unto the west? Look at the early history of the Church in our own country. What but the feeling of individual responsibility, and the blessing of God upon individual enterprise, gave religion such a rapid extension in this country?

Before a voluntary association saw the light, the pilgrims and their descendants were in the habit of carrying with them their household gods wherever they wandered or settled. And what makes the difference between this age, and that of the apostles, and of the Reformation, and of the age which has preceded this? The answer is plain. Then each Christian labored—now but a few. Then each Christian promoted every good work—now the many give, and the few labor. Then there was a doing of the work of the Lord by detail—now it is done by wholesale. Now there must be a moving of the mass before much is undertaken by individuals; then every individual did all that he could for every cause. This feeling, which we fear is growing in the Church, is contrary to all analogy. The evening sky is illuminated, not by a cluster of stars here and there pouring down a brilliant light, but by the scattered and separate stars, each twinkling in its place. The earth is refreshed and fertilized by the little streams that murmur through the mountains, and meander over the vales; by the gently distilling rain, more than by the driving and violent shower. The earth is reclaimed from a wilderness state, not so much by the operation of large land companies, as by the industry of individuals who fence off and cultivate their own farms. We need but one sun in heaven for man or for beast, for field or for forest, for the vale and the mountain. And the Church should be to the moral, what the sun is to the natural world, enlightening, animating, invigorating, purifying all; and its members should be like the rays of the sun, pure, and shining, and penetrating; adorning, purifying, beautifying every thing which they touch.

An effort should be made on every hand to counteract this spirit in all its tendencies. Children should be as carefully and as constantly taught in every family as if there were not a Sabbath school in existence. When the instructions of the Sabbath school are made a substitute for those of the family, the school itself is no longer an instrument of good. And we must feel as deeply on the subject of missions as if there were not such a society in existence. We should never dream of purchasing exemption from labor by our donations; nor of hiring others to do what God requires at our hand. And as far as possible, the Church, and its *responsible institutions*, should be made the agents of using for the conversion the world what its members can contribute for that sublime object. As if there were not a religious organization in existence but the sublime and simple Church, its every member should mount the walls and build. Every individual Christian should do all he can, and at all times, for every good object. And if for no other reason, yet because voluntary associations are at least the occasion of weakening this Christian rule of life, it is problematic whether they are promoting or retarding the reign of holiness.

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—The editor of the "Episcopal Recorder" no doubt finds it much easier to *say* that your article on the "Salvability of the Heathen" contains no arguments, than to demonstrate the truth of the declaration, by the production of sound and solid arguments, or reasons in refutation of the doctrine you advocate. When he shall exhibit himself before you armed with the proper weapons of assault, I doubt not you will take good care of both him and his arguments. But it is not any remarks of that editor that constitute the primary motive for addressing you at this time. It is the "extract of a letter" found in the bad company of his editorial of the 17th ult., and the authorship of which rumor has assigned to one occupying a conspicuous position in a certain institution of the Church, which has particularly attracted my attention. In that "extract" the most grave and serious charges are preferred against you that could well be expressed by any words found within the covers of an English vocabulary, and which are a direct impeachment of your doctrine, by assigning to it the character of "rank Pelagianism," and your defence thereof "pestiferous perversions of gospel truth." Truly, Mr. Editor, if you are justly obnoxious to the guilt implied in these assertions, you are alike unfit for your station as editor of one of the prominent and influential journals of the Church, and of the sacred office which you bear as an authorized ambassador of Jesus Christ our Lord. But let us see, Mr. Editor, whether I cannot, in my plain straightforward way, do a little towards extricating you, in the estimation of plain men like myself, from the principal charge, "Pelagianism." If I can, that other charge of "pestiferous perversions of gospel truth" will of itself fall to the ground. Now what is "Pelagianism?" In reference to scholastic niceties, I confess myself, Mr. Editor, "an unlearned and ignorant man." And will, in answer to this interrogatory, simply state what have for a long time been my *impressions* on the subject. Pelagius, if I rightly understand the matter, taught the doctrine, "that man by his *own unaided and unassisted* powers, and consequently without the aid of the *Holy Spirit*, could perform the will of God, and so entitle himself to salvation." The prominent feature in his theory was the *exclusion of the influences of the Holy Spirit*, as a *necessary aid* to man, in the ascertainment and performance of his duty. Now, Mr. Editor, if this be so, I am utterly at a loss to find in your article even the shadow of a foundation for the truth and justice of the heavy charge of "rank Pelagianism," thus unceremoniously preferred against you. If any of your readers have forgotten for a moment the course of your argument, let them turn to it again, and they will find, that, so so far from excluding or repudiating the operation of the Holy Spirit of God upon the hearts of men in order to enable them to perform their duty according to the rule and the light which God has given them, you maintain and inculcate *exactly* and *precisely* the *opposite theory*—viz. that it is by and through the agency of the Holy Spirit vouchsafed to *all men* in sufficient measure, to Christians more, and to the Heathen less—but to all enough to enable them to do what God requires of them respectively; thus making them moral and responsible agents, repudiating distinctly and decidedly the doctrine of *man's own natural moral ability* to do the will of God. To me, Mr. Editor, it does appear extremely unfortunate that the worthy and excellent gentleman referred to should have allowed his feelings in this instance so far not only to outstrip, his judgment, but also to obscure his perception of the truth and the right of the matter. At the time the Thirty-nine Articles of the Church of England were framed, which are also those of the Protestant Episcopal Church in this country, there was or had been a class of heretics, whom I have always supposed to be either "Pelagians" or those of that school, who stopped not at the denial of the influence of the Holy Spirit, but went an important step beyond that, and denied even the *necessity of the merits of* Christ *to man's salvation*, alleging, as appears in the eighteenth Article of the Church, "That every man shall be saved by the law or sect that he professeth, so that he be diligent to frame his life according to that law and the light of nature." Now this same eighteenth Article expressly declares, "That they are also to be had accursed that presume to say," as above quoted, and then further declares, as a reason for this strong and emphatic denunciation, "for Holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved." Thus affirming, if I rightly understand the sense of it,—in opposition to the doctrine that *any man* may be saved "so he be diligent to frame his life," &c.,—that *no man* can be saved, even if *he does* so endeavor to conform his life "according to that law and the light of nature," without the *merits of* Christ as the only procuring and meritorious cause of his salvation. Again, Sir, let your reader turn to all that you have written on this subject, and he will see that in almost every line of it you inculcate, and carry out, nay it is the *very basis* upon which your argument is raised—that *no man* can be saved *without the merits of* Christ, and that *no man* can do the works required of him by his Almighty Father *without the aid of the Holy Spirit*. What then becomes of the charge of "rank Pelagianism" so thoughtlessly preferred against you? Powerful emotions struggle in my bosom, and demand utterance in the strong and indignant language of condemnation. But the love and esteem I have entertained for that gentleman, if I mistake him not, from his style of writing, from his boyhood up to his present elevated and influential position in the Church, the remembrance of the many times in which I have wielded the weapons of argument in his favor, with a generous friendship, when I believed him to be unjustly assailed, and above all, when I call to mind the many instances of unjust, captious, and as I then thought *jealous* fault finding with him, when he most worthily and ably filled another station of influence and importance in the Church, in which he was peculiarly exposed to such annoyances, and remember how ready I was on all occasions to defend, to comfort, and sustain him—how much I then and now value his reputation and usefulness to the Church—there comes over me an overwhelming flood of reminiscences, which, addressing themselves to the more tender sympathies and sensibilities of my heart, soften and subdue my spirit, and make me exclaim, in the honest and fervid language of affection used by the poet Cowper, in reference to England,

> "———with all thy faults, I love thee still."

In "sorrow" then, Mr. Editor, "not in anger," have I penned this article, and in the same spirit, I subscribe myself,

An Old Churchman.

To the Editor of the Churchman.

My Dear Sir,—I always read your editorials with deep interest. Your treatment of the temperance society I cannot approve of, for I am more and more convinced that the cause demands the decided support of every good man. Your articles on the salvation of the Heathen, especially your explanatory remarks in the last paper, I like much. I have heard it said, however, that they were made to have a direct and *hostile* influence on foreign missions. This I cannot believe, and if I did, I should deplore such an effort on the part of The Churchman. If I wielded your pen and your influence, it would be not to lessen the effort in foreign missions, under the plea that by this effort no more can be done for domestic missions, for I believe the Church is yet far short of what she should do for both. Churchmen have, like the rich in the Gospel, given of their *abundance*, but nothing like a *sacrifice* has yet been made; they have given, but not *generally* and *liberally*—but to the point, I am much pleased with your views on the salvation of some of the Heathen.

You are aware, but some of your readers may not be, that these opinions were held by M'Knight, of the Church of Scotland, by Mr. Grove, Dr. Watts, Baxter, Saurin, John Newton, and Doddridge, besides others I might name. I refer to them particularly, because they are eminent for evangelical piety. Newton says, 'If we suppose a Heathen brought to a sense of his misery, &c., &c., who will take upon him to say, that the blood of Christ has not sufficient efficacy to redeem to God a sinner who is thus disposed, though he never heard of his name.' Doddridge on 1 John ii. 2, in a note says, 'Mr. Reyner has urged this as a proof, that the merits of Christ's death shall extend not only to *believers* but to *virtuous Heathens;* and I do not see that Christianity can receive any prejudice by our acknowledging, that if there are those in whom a *truly virtuous temper* prevails, they may be accepted of God in consideration of the atonement which Christ made.'

M'Knight in his preface to Rom. ii., says, 'Reader, behold the benignity and impartiality of the divine government. At the judgment God will render to every man according to his works, without showing more favor to those who have enjoyed revelation, than to those who, in the exercise of his sovereignty, have been denied the favor. In other words, the enjoyment of revelation will not be imputed to any man for merit, nor the want of it be considered as a fault; but in judging men, God most righteous, will consider the advantages and disadvantages which result from the nature of the dispensation under which they lived, and will pass sentence upon them accordingly. And therefore if, at the judgment, some who have not enjoyed revelation, are found to have feared God, and wrought righteousness, notwithstanding the disadvantages they labored under, he will not deny them those rewards, which persons in more happy circumstances have reason to expect from his mercy in Christ.' He then proceeds to state and answer the following objections to this doctrine.

1. That no works being good, but such as proceed from faith, none of the Heathen can be saved, for they never can yield good works.

2. The Heathen have not the knowledge of Christ, nor faith in him as the Saviour of the world, which is required in the Gospel.

3. If the Heathen, living and dying in a false religion, may under any circumstance of the case be saved, what purpose does it serve to give any of mankind the true form of faith and worship by revelation?

All these objections are answered and explained in an admirable manner. He again takes up the subject in the preface to the fifth chapter of the Romans; and I would earnestly commend the whole to any of your readers who may object to what you have written.

As I before remarked, I am a great friend to *foreign* as well as domestic missions. I believe the great Head of the Church has blessed them, is blessing them, and will bless them.

And I should deeply regret to consider The Churchman even cold and indifferent to such a cause. But after all, what has this view of the salvability of some of the Heathen to do with the subject? Our Lord has given his command to preach the Gospel in all the world; who wants a higher motive to duty than this? A preacher, some time since in our town, in urging the claims of the Heathen said, if he did not believe, they were all to be lost in that state, he should have no zeal in their behalf; and, let me ask, is not this leaving the wholesome and true motive to duty to seek out an unholy, and I believe an unscriptural stimulant? Their condition is sufficiently wretched to claim our love, even though we believe that some will not be cast into hell. The truth is, by the command of Christ it is made our duty to carry the Gospel to them. If they have it not [it is our] sin, and not in every case their damnation. An infant dying without baptism, presents a case on its own part of unavoidable deprivations of an indispensable sacrament. Will the sin of this be visited on the infant? some have believed so; but no, Sir, the sin rests on the parents for an awful neglect of duty. And so, I fear, it will be more tolerable for Sodom, and Hindostan, and China, in the day of judgment, than for many professing Christians, who, with all the abundance they enjoy, are seeking rather to pile Alps on Alps in the mighty display of pomp, and luxury, and pride, than in the meek spirit of the Gospel to make *sacrifices*, in order that they may have to give freely to the cause of missions.

For the Churchman.

Rev. and Dear Sir,—Having perused the articles in the "Churchman" on the subject of the "Salvability of the Heathen," I cannot refrain from expressing the high gratification they afforded. The doctrines advocated in the discourse on that subject, I believe will commend themselves to the attention, (and ultimately to the adoption) of every enlightened member of our communion. From some little observation, I can say that of the many who watch your course with interest, the larger portion heartily bid you 'God *speed!*'

Unquestionably, the present is a favorable season for the investigation of this subject; and if the discussion be conducted (as it doubtless will be) in the spirit of Christian charity, with the single view of eliciting the truth, good must flow from its prosecution. What the result will be scarcely admits of a doubt.

Respectfully and truly, your friend,

New York, June 2, 1838. E.

For the Churchman.

Mr. Editor,—I am a country reader of your paper, and always peruse it with satisfaction and profit. Your recent notices of the various points connected with the great evangelical doctrine of UNIVERSAL REDEMPTION, in its application to the Heathen, have attracted much of my attention. It has pained me to learn that they have exposed you to much unmerited obloquy and much false accusation, and that from mouths and pens which ought to be controlled by the purity of Christian principle, and by that love which is the fulfilling of the law. When will Christians learn that the sturdiest zeal for orthodoxy but increases the lamentable and dangerous inconsistency of a profession of religion where there is deficiency in true evangelical affection! But I did not take my pen to write a homily. My object was, after stating that you have, in your present correspondent, a brother clergyman who for more than a quarter of a century has humbly endeavored to preach the Gospel in its purity and integrity, and with whose views, long since deliberately and conscientiously formed, the great principles included in the above-mentioned articles are in entire harmony, to say a word touching your correspondent T., and two or three respecting the connexion into which the General Seminary has been classed with this matter.

T. is evidently an honest man. He prefers reasoning to railing. He is religiously convinced that all the Heathen, and *all other unbaptized persons*, must, because they are such, be inevitably eternally condemned. And believing this he says so frankly. Let the Episcopal Recorder and your other opponents be equally frank. This view appears to me to be the necessary consequence of a consistent denial of the great principles for which you contend.

My main object, however, was to say something respecting the strange unexplained transaction whereby our Theological Seminary has had its name introduced in connexion with this subject. The indecency and impropriety of this have been well exposed by you. One view of the subject, however, appears to have been overlooked. The officious writer for the Recorder speaks in behalf of "*the resident professors.*" What approximation could there have been to Christian feeling and motive in this effort to make the *resident* professors a *party* in the Faculty? What sense of propriety and courtesy dictated this charging of the resident professors with the entire overlooking of the President of the Faculty, and of the excellent and distinguished layman who is the other non-resident professor? How far was it just, and therefore consistent with Christian piety, to array as a distinct body a portion of the Faculty, and commit them on the merits of an important controversy without any conference or negotiation with that member, who sustains by far the most responsible relation to the Seminary? I cannot suspect herein the resident professors themselves. Will not justice triumph over fear or policy, and *tell the world the truth?*

I have good authority, Mr. Editor, for saying that the President of the Faculty has unhesitatingly, during his present episcopal tour, on various occasions, expressed an opinion decidedly different from that which somebody has officiously told the Recorder is cherished by the resident professors. This he has done so openly and frankly, and he is so well known to be above all shame, or fear, or politic calculation, in cherishing and expressing his views, that I am sure I betray no confidence in what I now say. I have not understood him as committing himself respecting all the details of your argument and illustrations, or all the terms which you may have used therein; but I have understood him to say distinctly, that the great principles for which you contend are essential, to use his own language, to true evangelical views of the real dignity and value of the great mediation of THE REDEEMER OF THE WORLD, and of the necessity and efficacy of the influences of the Divine Spirit.

I know well, Mr. Editor, the sincerity and disinterestedness of your devotion to the truth as it is in Jesus, and that you consider it a small matter to suffer reproach for its sake. I was anxious, however, to contribute somewhat to the cheering of your heart, and the strengthening of your hands, in the thankless office of meeting wide-spread delusion by the honest and fearless advocacy of what the Holy Ghost teacheth.

FRATER.

For the Churchman.

I was deeply grieved to learn, from a late number of the Episcopal Recorder, that some of the Professors of our General Theological Seminary had so far forgotten the proprieties of their station, and transcended their rights, as to interfere, officially, in a theological controversy with which they had no official concern. For one, I protest against this assumption. No body of men in our Church, except the General Convention, or a judicatory organized for an ecclesiastical trial, have a right to pronounce the opinions of one or more of our church members to be unsound; no other body within our pale have a right to interpose in any way concerning the merits of a pending religious controversy; not even the House of Bishops, unasked, for that is neither the General Convention nor a judicial tribunal. Individuals may take part as they think proper; all individuals, as such, whether bishops, professors, editors, ministers, or laity. But it is against all propriety for bodies of men, commissioned by our Church or its institutions to perform certain duties, to step beyond their line and carry their corporate or official influence into matters with which they are not intrusted. I had hoped that so plain and just a restriction was understood by all our professors, and that those concerned would in some way make reparation for their mistake, in your last number; but as they have not done so, I feel at liberty to tell them, that, in my opinion, they have exceeded their authority, and forgotten the decorum becoming their elevated position in the Church. A Trustee.

THE CHURCHMAN.

SATURDAY, JUNE 16, 1838.

☞ The communications of "An Old Churchman" and "Frater" will of course be read with such allowances as may be suggested by the annexed letter. "A Trustee" is inserted for his bearing on the general principle.

GENERAL THEOLOGICAL SEMINARY.

No. 1 *Rector-street, June* 13, 1838.

Rev. and Dear Sir,—I have the highest satisfaction in informing you, that in a full and frank conversation with which I have been favored by the resident Professors of the Seminary, they authorize me to say, that while they honestly dissent from many of your positions in the article on the Salvability of the Heathen, and were not unwilling that the friends of the Church should know that they did dissent, yet that no one of them had ever sought or sanctioned any other publication on the subject than that of the simple fact of their thus differing with you.

The letter from which the passages were quoted by the Recorder was strictly "private and confidential," and so marked; and the transposition of the extracts from the connexion in which they were written gave them a meaning never intended by the writer! It is enough that a gentleman who enjoys so entirely the love and confidence of every heart that knows him, should most explicitly disavow any intention of applying the expressions complained of either to you personally, or to the article which has been the occasion of so much excitement. It was no more than a general and warm expression of the feelings of horror with which he contemplated the remotest possibility of an institution on which we all rest our hopes, as the pride and glory of the Church, being ever perverted from its sacred purposes as a nursery of holiness and learning, so as to become an instrument for the diffusion of pestilential and blighting error.

It is thus apparent, that your recent and painful course in relation to the Professors, has proceeded entirely from a most unfortunate misapprehension on your part, and under which you have been suffered to remain by them, from a conscientious sense of the self-respect which it became them to sustain in the circumstances of the case.

I need scarcely say, that I know the magnanimity of your nature too well, to doubt for one moment but that you will rejoice to retract promptly, and in the most complete and effectual form, every injurious charge into which you have been hurried, unavoidably as you supposed, against gentlemen whose reputations are dear to the Church, and for whose present virtues, and deep and sound learning, I have so constantly heard you express the most unbounded affection and confidence.

And now, my dear Sir, pardon me for concluding with the expression of my earnest hope, that you will so far yield to the wishes of your friends, and at the same time evince the desire which I know that you sincerely cherish, to preserve the peace of the Church, as to close the columns of your paper against any further discussion in a vexatious and unprofitable controversy; and may all the painful associations already connected with it be very soon remembered no more!

With the highest respect and regard, yours, Rev. and Dear Sir, most truly,

Thomas House Taylor,
Rector of Grace Church.

Remarks.—We have nothing "to retract." While the charge of "rank Pelagianism and pestiferous perversions of gospel truth" was resting on The Churchman, the *necessary inference* was, that if Barrow, Stillingfleet, Pearson, and others, whose sentiments The Churchman had expressed, were sound in the faith, the authors of that charge had "failed in the essentials of faith." As the Professors of the Seminary have now "authorized" a disclaimer of the charge, the inference drawn from it, or the allegation founded upon it, of course falls to the ground.

In Dr. Taylor's sentiments of respect for the Professors of the Seminary, both in their personal and official characters, and of entire and unshaken confidence in the soundness of their principles and fidelity to the best interests of the Church, we cordially concur. The object of peace also is one which it is our earnest desire and steadfast aim to promote.

We are unwilling to allow that we have been "hurried" into the measure to which Dr. Taylor alludes. It was adopted only as a last resort (and after opportunity had been offered for an earlier explanation on the part of the Seminary) effectually to kill, by depriving it of even the semblance of a responsible voucher, a charge which was passing from mouth to mouth, and which, if true, would have blasted the reputation *either* of those who were alleged to have made it, or of those against whom it was made: we say *either*; for, be it observed, the reputation of the Seminary was as deeply involved in this alleged charge as that of The Churchman, and to us both are equally dear.

That persons residing at a distance may not suppose this seeming collision to have arisen out of a coolness or disaffection, which really does not subsist, it is proper to add, that the course which we have adopted, of calling on the Professors of the Seminary publicly instead of privately for a disclaimer of the article in the Recorder, was dictated chiefly by a (perhaps mistaken) sense of propriety. We wished the pending argument to take its free, fair, and unfettered course; and were therefore unwilling to avail ourselves of the accidental advantage of contiguity afforded by a residence in the city of New York. For while, in common, we trust, with every other Churchman, we give the General Theological Seminary our full, generous, and undivided support, we yet wish to have it distinctly understood, that, as editor of The Churchman we know no more of the General Theological Seminary than if it were located in Massachusetts or Virginia; and neither have nor desire to have, in reference to this central and general institution, any advantage over the Episcopal Recorder, the Southern Churchman, the Christian Witness, or any other journal, weekly or monthly, in the Church.

Reading Room.—We have before alluded, and hope again to allude, to the new reading-room lately opened by Messrs. Sherman & Trevett, 142 Fulton-street. At present we will only say, that it is open for the reception of visiters, well supplied with the best periodical literature, and affords many attractions to all who, especially during the hot weather, desire a cool and agreeable retreat.

Bishop White.—A new and excellent engraving of this venerable prelate, in his every-day dress, as he used to be seen walking the streets of Philadelphia, is to be had at Sherman & Trevett's, 142 Fulton-street. The likeness is admirable, and every Churchman must desire to procure a copy.

POSITION OF THE CHURCH—BISHOP H. U. ONDERDONK'S CHARGE ON THE ATONEMENT.

Ubinam gentium sumus? Quam rempublicam habemus?

The mournful proof which we have lately had of the profound and wide-spread ignorance of the doctrines of the Church extorted from us in our last paper the melancholy confession that we trembled for her safety. Another and still more lamentable proof of this prevalent ignorance of her distinctive character, and defection from her standards, has been manifested in the reception which has been given to Bishop H. U. Onderdonk's charge on the Atonement. Before we proceed to show the grounds of our surprise, we offer for the reader's perusal the following extract from the charge itself.

"The propriety of arguing the theory of the atonement will be perceived, when the unsound opinions very plausibly connected with the doctrine are brought into view. We are told that the blood of Christ bought off from the curse those only who will attain final bliss, and that those who are not saved could not have been included in the ransom; and it often is further alleged, that the stipulated price being paid, all for whom it was paid must unconditionally and infallibly be saved. Another very different doctrine rests on the same theory; that Christ purchased heaven for all men, and therefore that all will certainly obtain everlasting happiness. The theory common to these two conflicting doctrines presumes that a certain amount of debt is due from the sinner, and is demanded by the justice of God, and that when Christ pays that debt, the sinners for whom it is paid are no longer the debtors of Heaven; these exonerated sinners being regarded in the one case as the elect only, in the other as all mankind. This theory is readily comprehended, for it presumes the work of Christ to resemble a common business of life; and because of its easy comprehension, it pervades, not only those classes of the Christian community who maintain one or other of the doctrines adverted to, but other classes likewise who admit neither of them. Its clearness, however, is no sufficient recommendation, if it be contrary to truth. And that it is untrue, may be seen at a glance; for it allows no proper forgiveness; the whole debt is paid by the Saviour, every thing is discharged, nothing is remitted. Let me introduce therefore the better theory, which addresses the atoning sacrifice to the HOLINESS of God, meaning thereby his absolute purity, his entire separation from sin, and abhorrence of sin. This view is not immediately so clear as the former one, because it does not present so perfect an analogy with any transaction in this lower world. Sin does not resemble a pecuniary debt, which may be discharged by a substitute, when it takes that name, its punishment, like that of a criminal offence, is a debt which the individual himself must pay; or else, he must be forgiven, and the debt never be paid. Forgiveness therefore, not payment, is to be procured by the atonement. And as the *holiness* of God is the final obstacle to the remission of sin, to that attribute it is but natural to presume the blood of Christ to be rendered. The pardon of sin being made consistent with the holiness of God, all men may be forgiven; but he is not obliged to forgive, as he would be, were his justice fully satisfied; conditions may be imposed. Justice being satisfied, there is no option, in the nature of things concerning the release of the debtor; but holiness being vindicated, an option in the matter is left, to be exercised as the wisdom and benevolence of God shall dictate. And thus we are enabled to say, without any latent contradiction whatever between the two propositions,—that Christ tasted death for every individual man, while yet many for whom Christ died will be destroyed, punished everlastingly."

Here we have the two theories of the atonement, to the consideration of which Bishop Onderdonk has devoted his charge: the *justice* theory, which Bishop Onderdonk describes to refute; the *holiness* theory, which he unfolds in order to sustain.

Next, let us pause and listen to the suffrages which this able charge has received from the journals of the Protestant Episcopal Church. "The spirit," says the editor of the Recorder, "in which the author's peculiar views are set forth is very commendable." Vastly condescending! "We do not purpose now to discuss the points of difference between us." Equally prudent and respectful! "But we may say that his views of the atonement, which consider it addressed to the *holiness* and not to the *justice* of God, are, in our judgment, inconsistent with the doctrine of a proper satisfaction for sin." Amen! would be the devout response of Faustus Socinus, and Tobias Crisp; but more of this anon. "We hardly understand," says the editor of the Southern Churchman, "what an atonement to the divine holiness means." Then we recommend you to read and study the charge till you do understand. "He (the author of the charge) endeavors to prove that the atonement is addressed to the holiness rather than the justice of God, though he admits the latter to be the common view. That the theory he opposes is the common view, is a strong argument in its favor, for we look upon every thing new in theology with distrust." Capital logic this, if *common* views and *old* views were the same thing; and if the Church were not surrounded by sectaries who can carry the parentage of their "common views" no farther back than to the usurpation of Oliver Cromwell, or, at best, to the time of the Reformation. "The peculiar views of the author," but we need not quote the whole sentence; we merely give the expression to show that the bishop's views, in the judgment of the editor of the Southern Churchman are not only "new" but "peculiar. "His [Bishop Onderdonk's] views of the atonement," says the editor of the Christian Witness, "are in some sense peculiar and original. But we think that in attempting to escape being swallowed up in what he seems to regard as little less terrific than Charybdis, he has dashed his bark in pieces against a Scylla." When the bishop sets out on another voyage, it may be hoped that the editor of the Witness will offer him his services as pilot.

Thus these editors of the Protestant Episcopal Church have uttered their oracles on Bishop Onderdonk's "new" and "peculiar" views of the atonement. Now, what if it should be proved that Bishop Onderdonk's theory is substantially that which has been received in the Church from the time of Cranmer to the present day? What if it should be proved that the "common views" which these worthy brethren clasp to their bosom for no other reason, it would seem, than because they fit in with their notions of justification, are the identical caricatures of the atonement which have been drawn by Socinians and infidels? the identical views, moreover, which have ever been distinctive of the Antinomians or of that class of Calvinists who have been separated from them by scarcely the breath of a hair?

Puffendorff [Law of Nature and Nations, Book 1, chapter vii., sections 8, 9, 10,] distinguishes between *universal* justice, which "we are said to have observed when we exercise towards another actions not coming under the head of strict commerce:" "*distributive* justice, which we are said to exercise when we pay those things which are due upon the pact of a society with a member, or of a member with a society;" and *commutative* justice, which is, when we exhibit to another things or actions due upon reciprocal pact and coming into commerce."

Bishop Onderdonk throughout his charge recognises this distinction between universal and commutative justice, and he explicitly and avowedly aims to vindicate the doctrine of the atonement from the perversions of those who suppose the justice of the Deity to be a quality of this commutative or commercial kind. And it deserves to be well considered by the opponents of Bishop Onderdonk's charge, who seem to have no other idea of justice than that which is borrowed from commercial transactions, that Hobbes, the chief patron of modern infidelity, whom Puffendorff every where aims to refute, was exactly of their way of thinking, and would allow of none other than a *commutative* justice: an opinion, says Puffendorff, which he borrowed from Epicurus, the father of ancient and modern Atheism. (Ibid. sect. 13.)

Puffendorff also teaches us that "the signification of the term *just*, as applied to *persons*, is very different from that by which it denotes an attribute of actions." Thus a just man is not merely one who pays or exacts the payment of a debt, but one who delights in justice; that is, in conformity with the definition of universal justice, one "who performs the offices of piety, reverence, gratitude, humanity, or beneficence."

The justice or righteousness of God, therefore, taking the term in its more comprehensive sense, may be understood to denote his approbation of purity, truth, and rectitude; or, in a word, his perfection considered as a moral governor. Bishop Onderdonk, it should be observed, allows this use of the term, and considers it as synonymous with holiness. He shows, also, that intelligent Calvinists themselves regard the atonement, as addressed to the justice of the Deity, taking the term in its *universal*, and not in its *commutative* or *commercial* sense.

The specific theory of the atonement then which Bishop Onderdonk combats is that which supposes Christ to have made a proper and rigid satisfaction to the justice (taking the term in its *commutative* sense) for the *sins* of man considered as *debts*. The theory which he advocates is, that Christ so satisfied the *justice* (taking the word in its larger acceptation) or righteousness of God, that is more properly his *holiness*, as to open the way for God to dispense pardon to sinners in consistency with the honor of his laws and the rectitude of his character as a moral governor.

Bishop Stillingfleet had once occasion to wield his powerful pen in defence of the Church against Socinus and Crellius. What view of the atonement did Bishop Stillingfleet take? And on what erroneous conception did the old Socinians (as well as their modern followers) ground their denial of the doctrine and seek to sustain their heresy? Let the following quotation answer.

"For our clearer proceeding herein, nothing will be more necessary, than to understand the true *state of the Controversie;* which hath been rendered more obscure by the mistakes of some, who have managed it with greater zeal than judgment; who have asserted more than they needed to have done, and made our adversaries assert much less than they do: and by this means have shot over their adversaries' heads, and laid their own more open to assaults. It is easie to observe, that most of *Socinus* his arguments are levelled against an opinion, which few who have considered these things do maintain, and none need to think themselves obliged to do it; which is, that Christ paid a proper and rigid satisfaction for the sins of men, considered under the notion of debts, and that he paid the very same, which we ought to have done; which in the sense of the law, is never called satisfaction, but strict payment. Against this, *Socinus* disputes from the impossibility of Christ's paying the very same that we were to have paid; because our penalty was eternal death, and that as the consequent of inherent guilt, which Christ neither did nor could undergo. Neither is it enough to say, *that* Christ *had undergone eternal death, unless he had been able to free himself from it;* for the admission of one to pay for another, who could discharge the debt in much less time than the offenders could, was not the same which the law required. For that takes no notice of any other than the persons who had sinned; and if a *Mediator* could have paid the same, the original law must have been disjunctive: *viz.* that either the offender must suffer, or another for him; but then the Gospel had not been the bringing in of a better *covenant*, but a performance of the old. But if there be a relaxation or dispensation of the first law, then it necessarily follows, that what Christ paid, was not the very same which the first law required; for what need of that, when the very same was paid that was in the obligation? But if it be said, *That the dignity of the person makes up, what wanted in the kind or degree of punishment:* This is a plain confession that it is not the same, but something equivalent, which answers the ends of the sanction, as much as the same would have done, which is the thing we contend for. Besides, if the very same had been paid in the strict sense, there would have followed a deliverance *ipso facto;* for the release immediately follows the payment of the same: and it had been injustice to have required any thing further, in order to the discharge of the offender, when strict and full payment had been made of what was in the obligation. But we see that faith and repentance, and the consequences of those two, are made conditions on our parts, in order to the enjoying the benefit of what Christ hath procured: so that the release is not immediate upon the payment, but depends on a new contract, made in consideration of what Christ hath done and suffered for us. If it be said, *That by* Christ's *payment we become his, and he requires these conditions of us;* besides the contrariety of it to the Scriptures, which make the conditions to be required by him to whom the payment was made; we are to consider, that these very persons assert, that Christ paid all for us, and in our name and stead; so that the payment by Christ, was by a substitution in our room; and if he paid the same which the law required, the benefit must immediately accrue to those in whose name the debt was paid; For what was done in the name of another, is all one to the creditor, as it had been done by the debtor himself. But above all things, it is impossible to reconcile the freeness of remission, with the full payment of the very same which was in the obligation. Neither will it serve to say, *That though it was not free to* Christ, *yet it was to us:* For the satisfaction and remission must respect the same person; for Christ did not pay for himself, but for us, neither could the remission be to him: Christ therefore is not considered in his own name, but as acting in our stead; so that what was free to him, must be to us; what was exactly paid by him, it is all one as if it had been done by us; so that it is impossible the same debt should be fully paid and freely forgiven. Much less will it avoid the difficulty in this case to say, *That it was a refusable payment;* for it being supposed to be the very same, it was not in justice refusable; and however not in equity, if it answer the intention of the law, as much as the suffering of the offenders had done; and the more it doth that, the less refusable it is. And although God *himself found out the way*, that doth not make the pardon free, but the designation of the person who was to pay the debt. Thus when our adversaries dispute against this opinion, no wonder if they do it successfully; but this whole opinion is built upon a mistake, that satisfaction must be the payment of the very same; which while they contend for, they give our adversaries too great an advantage, and make them think they triumph over the faith of the Church, when they do it only over the mistake of some particular persons. But the foundation of this mistake, lies in the consideration of punishment, under the notion of *debts*, and that satisfaction therefore must be by strict payment in rigor of law; but how great that mistake is, will appear in the subsequent discourse: but it cannot but be wondered at, that the very same persons who consider sins, as debts which must be strictly satisfied for, do withal contend for the absolute necessity of this satisfaction; whereas *Socinus* his arguments would hold good, *if sins were only considered as debts, and* God *as the meer creditor of punishment, he might as freely part with his own right without satisfaction, as any creditor may forgive what sum he pleases, to a person indebted to him;* and no reason can be brought to the contrary, from that notion of sins, why he may not do it. But if they be considered with a respect to God's government of the world, and the honor of his laws, then some further account may be given, why it may not be consistent with that, to pass by the sins of men, without satisfaction made to them."

Here is a marvellous agreement between the fathers of Socinianism and the opponents of Bishop Onderdonk. The heresy of Socinus sprung out of the notion that Christ paid a proper and rigid satisfaction for the sins of men. The editor of the Recorder complains of Bishop Onderdonk, as he must also of Bishop Stillingfleet, that "his views of the atonement are inconsistent with the doctrine of a proper satisfaction for sin." The editor of the Recorder has 'no idea of atonement made by Christ, but that of a substitute making satisfaction to justice.' The blunder of Socinus was "that Christ paid all for us and in our name and stead, so that the payment by Christ was by a substitution in our room." Bishop Onderdonk objects to the theory which he opposes that it leaves no room for *conditions* on our part. The editor of the Christian Witness here attempts to enlighten the bishop by asking, "Has not the Saviour of men, the Lord Jesus Christ, who was God manifest in the flesh, and who bore our sins in his own person, has not *he* a right, although justice is satisfied, to impose conditions of salvation on the subjects of it?" Bishop Stillingfleet replies that the notion of the editor of the Christian Witness is "in contrariety to the Scriptures, which make the conditions to be required by Him to whom the payment was made." The editor of the Southern Churchman declares that "he hardly understands what an atonement to the divine holiness means." Bishop Stillingfleet shows us that Socinus and Crellius artfully affected the same sort of obtuseness; and if Bishop Stillingfleet and others like him had no better idea of justice than what can be picked up on 'Change, where now had been the Church and the Gospel? Finally, these editors unite, A. D. 1838, in informing Episcopalians that Bishop Onderdonk's views of the atonement are "new" and "peculiar;" while Bishop Stillingfleet expressed the same views, A. D. 1660, declared that they were then and ever had been the doctrines of the Church, that the opposite view was "an opinion which few who have considered these things do maintain," and that these few "give our adversaries [the Socinians] too great an advantage, and make them think they triumph over the faith of the Church, when they do it only over the mistake of some particular persons."

In the year 1708 Dr. Turner was appointed to preach at the lecture founded by the Hon. Robert Boyle, on which occasion it became his duty (in compliance with the direction of the founder) "To preach eight sermons for proving the Christian religion against notorious infidels, viz. Atheists, Deists, Pagans, Jews, and Mahommedans." With special reference to the infidelity of the age, Dr. Turner chose for his theme, "The Wisdom of God in the Redemption of Man;" and often as we have again and again, and every time with fresh delight, perused this incomparable treatise, have we sighed in very bitterness of heart to think that such treatises must be buried in ponderous folios, and left to gather dust in the libraries of the few, while the writings of Owen, and Boston, and Howe, and Charnock, are multiplied in the cheapest forms, and scattered through our country, to feed and to form the minds of our people, and to efface the distinctive character of our Church. What chance for stability can the Church ever have unless her laity will arouse themselves to pour in upon the American mind the light of her distinctive theology? But we have no time for vain regrets. "All divines," says Dr. Turner, "observe in God a twofold justice or righteousness: the one is called *universal;* which is nothing else than his sanctity and the universal rectitude of his nature, by which he can do nothing that shall be inconsistent with, or a blemish to, his divine perfections." It is to this *universal* justice, which he declares to be identical with sanctity or holiness, that Dr. Turner considers the atonement or satisfaction of Christ to be rendered. "The first thing necessary to such an atonement," he remarks, "must be such a severity of punishment antecedent to our pardon, as shall sufficiently attest to men and angels, that God's holiness is absolute, and his hatred of sin real, and his detestation and abhorrence of it hearty and sincere. For if there be not, as I think there is no other way in the nature of things known to men, by which the greatness and reality of God's holiness and displeasure against sin, after it is committed, can be made manifest but by the punishment of it; then, according as the severity of this kind is greater or less, such will be the apprehensions of all creatures, whether men or angels, of the greatness of God's displeasure and of the reasonableness of his righteous indignation." Dr. Turner brings under review, one by one, the popular objections against the atonement, and shows in every instance that "the reason of Christ's expiation of sins and satisfaction for them to the justice [i. e. universal justice or holiness] of God, is not what our modern infidels foolishly pretend," and what "with our wise and close-thinking philosophers goes down for a just and strong conclusion," but that "the true purpose and reason for the satisfaction for sins is to make way for such an exercise of pity and mercy as may be for the honor of God, and consist with the authority of his laws, and evince the ESSENTIAL HOLINESS of his nature:" and again, that "the great end and reason of the Christian mediation is to make way for such an exercise of his mercy and compassion towards sinners as may be to the glory of God, and consistent with the universal rectitude of the divine nature, no blemish to the harmony and consent of his divine perfections," or, in a word, he adds, "no dishonor to his HOLINESS." But let us hear Dr. Turner's reply to that class of infidels who regard the atonement as addressed to the justice of the Deity, taking the term in the sense which is borrowed from commercial transactions.

"The true reason and purpose of mediation and satisfaction being rightly understood, shows that it is no way inconsistent with the free grace of God in the remission of sins. This is another objection against the meritorious expiation and satisfaction of Christ's blood, brought by another kind of adversaries, who plead 'that if the true and full satisfaction for sins be once made, the forgiveness of them then is no longer of grace and favor, but of debt.' Just as a prisoner fined for an offence, who pays the sum of money equivalent to his transgression, or the punishment to have been inflicted, when that obligation is once discharged, it is but justice and not kindness to discharge him. And therefore the necessity of such expiation and satisfaction, they think, is wholly disagreeable to what the Gospel frequently declares, as to God's free pardon of sins, and the gratuitous remission of his own generous, undeserved grace and goodness.

"But this also is a false consequence, drawn from a mistake in the true reason and nature of Christ's satisfaction, which is not of the same nature with payment of a fine or a debt: for those once paid, it gives the debtor a right to a discharge and exemption from any farther sufferings to be inflicted; and that too without the imposing on him any new conditions. But, as I have shown you, our satisfaction is a vindication of honor, and authority, and holiness, and of the wisdom and government of laws. The former view is indeed open to the objection that they make against it, and must destroy the freedom of God's forgiveness; in that if sins be in every thing as debts, and Christ's satisfaction the true payment of those debts, it would then make the pardon not of grace but of debt, and become a just bar to the imposing any further conditions on us. And this is in some measure the foundation of those men's principles about our covenant of grace, who suppose Christ to have made such an atonement and satisfaction in our new covenant, as dissolves all the obligations of the divine laws and commands of Christ, and destroys all necessity of our living in obedience to them. And this is indeed the true conclusion from esteeming the atonement and satisfaction of Christ as a payment and discharge of debts."—*Boyle's Lecture Sermons*, fol. vol. ii. p. 378.

Dr. Turner is careful to add that "there is no other righteousness and justice here set forth and pleaded for than what, according to the principles of common reason, seems necessary to attest the ESSENTIAL HOLINESS of God." Bp. Onderdonk, in like manner, with the skill of a discriminating and profound theologian, declares, "There are theologians [and few indeed are the exceptions to this remark in the Church of England] who regard the atonement as addressed to the justice of God, who show in their expositions that they mean, or at least include and principally, that sense of justice, which agrees with rectitude, purity, and holiness.—But in order to secure this meaning it is proper to contrast that theory with the one which gives to the word justice its narrow sense, whether distributive or commutative, or which makes that sense predominant; and this can best be done, by leaving it [that is, permitting it to be taken] in this popular acceptation during our discussion, and placing beside the theory thence resulting the other, which addresses the atonement to the holiness of God." After this distinct enunciation of the Rt. Rev. Author, those who have quarrelled with his charge are left without excuse, and have given a proof to the world that their theory of the atonement is that which regards it as the payment of a debt to the justice of God, taking the term in its commutative or commercial sense; the identical theory of the atonement which (as every minister must know, whose acquaintance with society extends beyond the female portion of his parish) the Socinians and infidels of the day perpetually seek, as from the Reformation downwards they have sought, to palm off upon Christianity as the doctrine of the Bible, in apology for their renunciation of its creed.

Bearing in mind the definition above given, of universal justice, "observed," says Dr. Turner, "by all divines," and explicitly declared by him (as it is also recognised by Bishop Onderdonk) to be synonymous with the sanctity or holiness of the divine nature, we risk nothing in affirming, that the theory of the atonement submitted in the charge of Bishop Onderdonk has been substantially that of the whole catena of Church of England divines who have had any theory on the subject. Bishop Onderdonk has appended to his charge extracts from the homilies and other old writings which sufficiently indicate the sense of the Church in the time of Cranmer. We had intended to submit quotations from Bishop Sherlock, (a name which will live when Simeon and Berridge, and the whole of their coterie in England, and their glorifiers in America will have sunk after death into the oblivion from which in life they have scarcely emerged,) and others who speak of the atonement as offered to the justice of God, evidently taking the term in the larger acceptation, which Dr. Turner and Bishop Onderdonk have assigned to it; but want of space prevents their insertion. Nay, even Calvinists themselves, the more intelligent portion of them, as Bishop Onderdonk has shown, have taken the word *justice* in the same extended meaning, as indeed they were compelled to do, in order to escape shipwreck on the rocks of Antinomianism. And we challenge the production of a passage from any reputable Church of England divine (loose and hortatory expressions, in the way of metaphor, excepted,) from the time of Cranmer down to the time of George Whitefield, which represents the satisfaction of Christ as made to the justice of God taking the term in its commutative sense. Such a theory is totally repugnant to the whole fabric of Church-of-England divinity, which regards faith, repentance, and obedience as the *conditions* of salvation; conditions demanded and exacted of us, not merely by Him who made the satisfaction, but by Him to whom it was made. One exception, and one exception only, will we make; and that is in reference to those times when the refugees, who, under the persecution of Queen Mary, had sought an asylum in Geneva and Frankfort, returned thence to England and flooded the Church with their novelties; when Puritanism flourished in lawn sleeves, and the infamous Tobias Crisp, the father of English Antinomians, was indoctorated in the University of Cambridge.

If we made no distinction between a principle or theory in itself considered, and the consequences which others may draw from it, we might fairly charge those gentlemen, who have hastily condemned as critics, a discourse which it had well become them to study in the humble spirit of learners, with having expressed the sentiments of Antinomians, or of those Calvinists who are distinguished from them by the slightest shades of difference. Proof enough of this it were, that after Bishop Onderdonk had declared that he objected to that theory of the atonement which regards the sufferings of Christ as the price paid down to the justice of God, after he had distinctly, repeatedly, and throughout the whole of his charge affirmed that *the point* of his objection to this theory was that it regarded the satisfaction of Christ as made to the *justice* of God—taking the term, not in its universal sense as synonymous with holiness, but in its *popular* or *commutative* sense—that all these gentlemen should have deliberately avowed their dissent from him and declared their preference for the opposite theory. For, if the justice of God (taking the term in the popular sense—the only sense in which Bishop Onderdonk has objected to it) is satisfied, then, as Socinians, infidels, and Antinomians have argued, there is no room for conditions on the part of man; (this difficulty the editor of the Christian Witness, a layman, has seen, and made an honest but ineffectual attempt to escape;) the debt is paid, the penalty is suffered, the substitute has done all: and the sinner, consequently, is released from all obligations to *obedience*, (except in so far as it is a voluntary expression of gratitude,) and has nothing to do but to enter on the purchased inheritance. Add to this, that as justice, in the popular sense, exacts and is satisfied with a *tantum quantum*, the debt must have been paid for those only, who shall finally be saved: in other words, the theory to which Bishop Onderdonk objects is identified with the doctrine of particular election in its most offensive form. We are unwilling, however, to fix upon any man a name which we know he would be forward to disavow; and shall, therefore, merely take the liberty to request the reader to compare the annexed extracts from the Southern Churchman and the Episcopal Recorder, with those that follow from Tobias Crisp, the chief of the Antinomian faction in the time of England's highest religious frenzy and civil anarchy.

March ? 1839 #365-

The editor of the Southern Churchman writes:

"The charge says that 'Christ does not bear our sentence as due to justice by the divine law; but other griefs, a burden peculiarly his own.' Now, we have always understood the Bible to teach explicitly that he did bear the specific sentence due to justice by the divine law. Death is the wages of sin, the penalty threatened in the law. Christ died for us and bore that penalty. Every kind of evil that comes upon us in consequence of sin, is embraced under the comprehensive term *death*. It is admitted therefore, that Christ bore a burden peculiarly his own. It was not necessary that he should bear the same kind of evils that we do; from many of them he was necessarily exempt. But still his sufferings were the penalty of sin, the death threatened in the law."

The editor of the Recorder writes:

"We do not purpose now to discuss the points of difference between us. But we may say his views of the atonement, which consider it as addressed to the *holiness* and not the *justice* of God, are in our judgment inconsistent with the doctrine of a proper satisfaction for sin. To what attribute is the *punishment* of sinners addressed? Surely to that of justice. Regarding Christ, then, as the substitute for sinners, he 'being made under the law,' and 'the Lord having laid on him the iniquities of us all,' and he having died in the place of sinners, we have no idea of atonement made by him, but that of a substitute making satisfaction to justice. Christ's sufferings we regard as properly vicarious. The attribute to which the *punishment of sinners* is addressed, is the same to which the atonement is addressed. He having presented himself as the surety of sinners, became responsible in their behalf for whatever justice required of them."

Now if the atonement is regarded as a vindication of the universal justice or holiness of the Deity, it may very truly be said that Christ satisfied the justice of God; that he was the substitute of sinners in so far that his sufferings and death represented to the universe the guilt of mankind, and its merited punishment; both which were representatively transferred to, or laid upon, the immaculate victim. All this Bishop Onderdonk has distinctly allowed and asserted. What he has objected to is, that Christ should be considered as liquidating the sins of men as a debtor cancels the bond of his creditor; as a surety in the place of sinners to do and suffer in their name and stead, whatever is required of them by the rules of distributive justice; as so the substitute of sinners as to bear not only representatively but essentially their very sins and iniquities, and in fine to become just what they are. It is in this sense therefore that these editors must be held responsible for the terms they have employed; which indeed, as is apparent from the above extracts, they do not shrink from avowing: in this light therefere must their parables be compared with those of Dr. Crisp.

Tobias Crisp writes:

"In the fulness of time Christ came and reckoned with the Father, and the Father hath so much of him for all that is past, and as much for all for after times, to the end of the world. Saith Christ to the Father, here is so much for every one of mine, that they have run out for the time that is past, and here is so much for every one of my members that shall come after; they will commit so many sins in time to come, here is so much for all that sin they shall commit."

Crisp's "Christ Alone Exalted," vol. ii. p. 256, as quoted by Sherlock.

Again Dr. Crisp argues, and grant him his premise, that the atonement is made to the justice of God, (taking the word in its popular sense,) it will be impossible to refute his reasoning:

"That God hath not one sin to charge upon any elect person from the first moment of conception to the last minute of his life; 'because the Lord hath laid it on Christ already. He did lay sins on him: when did he lay them? When he did pay the full price for them. Now suppose this person uncalled commits iniquity, and that this iniquity is charged upon him; seeing that his iniquities are laid upon Christ already, how comes it to pass that they are charged upon this elect person again? How came they to be translated again from Christ and laid upon this person? Once they were laid upon Christ, it must be confessed, for the blood of Christ cleanseth from all sin. Was there by one act of Christ, the expiation of sin and all at once, that we committed from the beginning of the world to the end thereof; how comes it to pass that this and that sin should be charged upon the elect persons, when they were laid upon Christ long before?"—*Ibid.* p. 272.

The editor of the Recorder says, "Regarding Christ as the substitute for sinners," and as "having died in the place of sinners, we have no idea of atonement made by him, but that of a substitute making satisfaction to justice." The same idea is thus tremendously amplified and carried out to its legitimate consequences by Tobias Crisp:

"Hast thou been an idolater? Hast thou been a blasphemer? Hast thou been a murderer, an adulterer, a thief, a liar, a drunkard, &c.? If thou hast a part in the Lord Christ all these transgressions of thine became actually the transgressions of Christ, and so cease to be thine and thou ceasest to be the transgressor, from that time they were laid upon Christ to the last hour of this life. Christ himself is not so completely righteous, but we are righteous as he was; nor we so completely sinful, but he became, being made sin, as completely sinful as we. So that here is a direct change; Christ takes our persons and conditions, and stands in our stead, we take Christ's person and condition, and stand in his stead: what the Lord beheld Christ to be, that he beholds the members of Christ to be: what the Lord beholds the members of Christ to be in themselves, that he beholds Christ himself to be."

This is sound reasoning from wrong premises: and before the editors of the Recorder, the Southern Churchman, and the Christian Witness, shall attempt to parry the conclusion of Dr. Crisp, we recommend them to study, in the spirit not of critics, but of humble pupils, the charge of one of their official superiors, whose pursuits and habits of mind have enabled him to explore the whole field which the subject opens to view, and to plant himself on the most impregnable ground.

We now turn to a Calvinist whose writings, we are sorry to say, are still in unqualified repute, with no small portion of the public, and who, we are still more grieved to add, was a son of the Church of England, though one of those, be it never forgotten, whom she brought to light in the days of her prostration and depression. Dr. Owen in his "Salus electorum sanguis Jesu," or, "The death of death in the death of Christ," (printed 1648,) alleges, p. 145, 1st, "That the full and due debt of all those for whom Christ was responsible, was fully paid unto God according to the utmost extent of the allegation." 2d, "That the Lord, who is a just creditor, ought in all equity to cancel the bond, to surcease all suits, actions, and molestations against the debtors, full payment being made to him for the debt."—3d, "That the debt thus paid was not this or that sin, but all the sins of all those for whom and in whose name this payment was made." 4th, "That a second payment of a debt, once paid, or requiring it, is not answerable to the justice which God demonstrated in setting forth Christ to be a propitiation for our sins." 5th, "That whereas to receive a discharge from further trouble is equitably due to the creditor, who hath been in obligation, his debt being paid, the Lord having accepted of the payment from Christ, in the stead of all those for whom he died, ought in justice, according to that obligation which, in free grace he hath put upon himself, give them a discharge." And 6th, "Considering the relaxation of the law, which by the supreme power was effected, as to the persons suffering the punishment required, such actual satisfaction is made thereto, that it can lay no more to their charge for whom Christ died, than if they had really fulfilled, in the way of obedience, whatever it did require." Such are the legitimate consequences of the doctrine that the atonement is a debt paid to commutative justice; how the Calvinism of Dr. Owen is to be discriminated from the Antinomianism of Dr. Crisp is more than we can see; and how the editors of the Recorder, the Southern Churchman, and the Christian Witness, who have avowed their belief that the atonement is rendered to commutative justice, and thus fairly identified themselves with Dr. Crisp and Dr. Owen in their premises, are to be distinguished from them, except by a want of logical consecutiveness, is what we are equally unable to divine.

The Recorder objects to Bishop Onderdonk's views as "inconsistent with the scriptural doctrine of justification;" and adds that he "would not take the gospel doctrine of the atonement out of the range of common understandings." Is it true then that the mind of our religious public, that the mind of a large portion of our Church, is formed, or forming on views so nearly allied to the Antimonian theory of the atonement? Long before the Recorder, the Southern Churchman, and the Christian Witness had spoken their views we had feared that such was the fact.

Most sincerely should we rejoice if these remarks should have the effect of inducing any persons, whose views on this fundamental subject are not clear, to read and ponder the admirable charge of Bishop Onderdonk. We have said in general that Bishop Onderdonk, in conformity with the current of Church of England divines, from Cranmer to Archbishop Magee, represents the atonement as a vindication of the Universal justice [righteousness] or holiness of the Deity, and as opening the way for him to accept, notwithstanding their innate depravity, those who die without actual sin, and to dispense pardon to mankind on conditions of faith, repentance and obedience, in perfect consistency with the authority of his laws, the purity and rectitude of his moral government, and the essential perfections of his nature. Those, however, who wish to see the subject fully and ably developed we must refer to the charge itself.

Would that it had been our duty to vindicate Bishop Onderdonk's charge from the censures of others than Churchmen! But this is a part of our destiny which we cannot control. Little do they know us who suppose that we can find pleasure in the discharge of a duty which brings us into collision with those of our own household of faith: little indeed do they know of the hours which it costs of anxiety and sorrow! If we have placed the opinions of those who have so decidedly expressed their disapprobation of Bp. Onderdonk's charge in bad company, have we not proved that we are justified by facts in doing so? And would those who may condemn us have us withhold the truth? Sorry should we be, unnecessarily to hurt the feelings of any man or minister in our communion; and trust that, in the present article, we have used only that liberal freedom of expression which may, without just cause of offence, be freely conceded to all. But whether it give pain or pleasure, whether it inspire approbation or provoke hatred, we cannot, and while occupying our present post we will not, sit tamely by, and behold the rapid, stealthy, and fearful growth in the Church of such errors as those which we have now exposed, without raising the honest voice of expostulation and warning. We put it, then, to the right reverend fathers of our Church, whether, when they see such errors unmasked, they may not well exclaim, not indeed in the burst of eloquent indignation, with which the Roman orator crushed the conspiracy against his country's peace, but in the spirit of the meek and cautious wisdom which should distinguish those to whom is entrusted the government of the household of God: "Where in the world are we, and to what condition has our Church arrived?"

LETTERS FROM EUROPE.—NO. III.

Malta, January 23, 1838.

Mr. Editor, — In answer to the request with which you honored me previous to my departure from America, I offer you (as from other travellers I have learned to say) some 'extracts from my journal.' Our stay at Gibraltar was unexpectedly protracted. Instead of two or three days, as on our arrival we had been informed, it was a fortnight before a steamer for Marseilles appeared. This delay induced us to alter our route. We determined, as a more expeditious and economical course, to take the earliest English steamer direct for Malta. We have had no reason to regret this change. At Gibraltar we overtook the Rev. Mr. C. of Philadelphia, who had arrived only the day before; and I assure you it was to us a pleasant hour which saw, for the first time, the union of *three* American Episcopal clergymen on this renowned and distant spot. The voyage had been of service to us all; and our long tarrying at Gibraltar was by no means a weary one. Hours and days vanished rapidly in the diligent inspection of the curious things, natural and artificial, of that wonderful rock. But of these I hope personally to discourse to you hereafter. Suffice it now to say of them, that if that which is strange and stupendous in construction and impregnable in strength can excite the emotions of the beholder, then certainly must the solitary rock of Gibraltar be allowed pre-eminently to possess wherewithal to interest and to amaze. Our enjoyment was also much enhanced by the hospitable attentions of the American consul and other gentlemen of the place, to whom we brought letters, or whose acquaintance we formed during our sojourn. By the civil and military chaplains we were received as brethren, and were favored with several opportunities of hearing them preach, and of uniting with them and their respective congregations in the common prayers of our common liturgy and Church. The expected government steamer from England at length appeared, bringing out, among other passengers, the newly-consecrated Bishop of Bombay (late Archdeacon Carr) and his daughter, now on their journey, via the Mediterranean and Red Seas, to his episcopate. Short notice only had been received of his coming, and on the Sunday previous the congregation were first advised of the expected visit and confirmation. Of course little time was allowed for preparation, though it was evident that both the chaplains were unceasing in effort. On Friday, Jan. 5, a Protestant English bishop was seen for the first time in Gibraltar. At his request we called on him in the afternoon, and were most kindly received. His long residence of twenty-seven years in India has given him the appearance of a greater age than I should suppose from subsequent observations on his active habits. He has really reached, say fifty years. By invitation from the governor, Sir Alexander Woodford, we met him again in the evening at the palace or convent (so called from its use in other days, though a portion of the building is as ancient as the time of the Saracens,) where in the numerous company which were assembled, the peaceful and clerical sables formed a marked contrast with the scarlet and gold of the martial uniforms glittering around us. The presence of the Egyptian general of artillery and his suite, on a mission to England, and in honor of whom a review of the troops had been given by the governor during the day, contributed not a little to the amusing variety and novelty of the scene. I could not but observe that the portly dark-eyed Mohammedan rendered his devoirs with as much apparent pleasure and ease as any Christian, both to the wine and the ladies. The next morning we had the satisfaction of witnessing the first Episcopal act of this excellent oriental bishop.—Immediately after the service, he administered the rite of confirmation to *one hundred and eighteen* individuals, just one-half of whom were presented by the military chaplain. The mode on this occasion varied a little in some unimportant particulars from that of our own bishops. Only a sufficient number of the candidates to kneel around the altar left their pews at one time; the bishop put several questions from the Catechism to be answered *viva voce* by the whole body: he twice required the reply to the solemn interrogation in the service; and previous to the laying on of hands the assisting chaplain collected from the candidates surrounding the altar the printed tickets of approval, which, after the preparatory examination, they had received from their pastor. The ceremony was as usual interesting and imposing, though I doubt whether the circumstances which I have enumerated added at all to the impressiveness and effect. Two sons of the governor were among the recipients of the rite. I was struck with the juvenile appearance of the candidates, many of whom, particularly the children of the garrison, seemed scarcely ten years old; and, as the deportment of some of them indicated, little aware of the seriousness of the obligations they were assuming. One of the chaplains afterwards, in explanation of the circumstance I have noticed, assigned as a reason the improbability that these children, or very many of them at least, would ever have another opportunity of receiving in this way the Episcopal benediction. The address of the Bishop, embracing the cardinal points of Christian duty, was plain, affectionate, direct, and in its conclusion deeply serious and affecting. In an hour from the termination of the ceremony we were all, including his lordship, (as by our fellow-passengers he was addressed,) snugly on board her majesty's armed steamer Volcano, making our way through an unruffled sea, under a cloudless sky, and receding, though with a considerateness to which our American boats, with gentler names, are for the most part utter strangers, from the mighty rock and its frowning battlements.

Our voyage hither, though devoid of striking incidents, was rendered delightful by continued fine weather, agreeable companionship, and particularly by daily unreserved intercourse with the affable and benevolent bishop. Acknowledging his imperfect acquaintance with the state of the American Episcopal Church, from which in local situation he is so far removed, he sought all possible information concerning it, and daily started some new point of inquiry.—With the character of the now sainted patriarch of our Church, delineated in the opening article of the Christian Keepsake for 1838, which I put into his hands, he was forcibly impressed, and spoke of him in terms most gratifying to an American Episcopalian. Indeed it required little penetration or observation to discover in many of the features of the character of the Bishop of Bombay, as it was developed in our constant association with him, a counterpart of similar traits in that of Bishop White, of blessed memory. In the want of more ample sources of the information he desired, which were promised him at a future day, I divided with him my travelling library of our ecclesiastical history and state, presenting him a copy of that comprehensive volume, the Churchman's Almanack for the current year, which he received with an evident pleasure and thankfulness hugely disproportioned to the weight of the favor. He gave also as freely as he sought information. Of the state of the Church and of missions in India, he spoke, though encouragingly and with warm interest, yet with the caution suggested by the experience of years. Few converts from Paganism have yet actually been made, but the foundations of the future progress of the Gospel are being laid broad and deep, in the dissemination of Bibles, Prayer-books, and other publications, in the native tongue, and in the establishment of elementary schools for instruction in the English language, as well as religion. Works on the evidences of Christian truth are also carefully distributed; for the bishop remarked, the principal obstacle to the advancement of the religion of Christ lies less in any avowed or even secret hostility to it as such, on the part of the priests and others who have the direction of the popular mind and faith, but to a skeptical indifference to all religion, or to coldly philosophical speculations upon its proofs and doctrines. This, if you recollect, was precisely the difficulty which Henry Martyn encountered in his interviews with the acute Persian infidels, and of which he so feelingly complains. Instances, however, of the work of the Spirit of God are occasionally brought to light in the most unexpected manner, yielding much consolation and promise to the Christian laborer in that distant field; among which one in particular, narrated by the bishop as coming under his own observation, may perhaps interest you and your readers. Accompanying Bishop Wilson of Calcutta in one of his Episcopal visitations through that vast diocese, they arrived at Aurungabad, which forms a part of the jurisdiction of the native Mohammedan prince Nizamb.—They were here solicited to bury a child, and on inquiry ascertained that its parents professed the Christian faith. On further investigation they learned, to their surprise, that these were a part of a company of sixteen or seventeen avowed Christians, followers of the camp of Nizamb, and that they assembled in some private place every Sunday for the worship of God. They met the bishop and Dr. Carr, by appointment, the next day. In answer to inquiries concerning their teachers, they said they had never met with any missionary or teacher before; and gave the following account of their conversion to the Protestant faith. They were originally of the Romish Church, having derived this creed from this ancestors. After connecting themselves with the camp, they were in the constant habit of attempting to pacify an unquiet conscience in the licentious mode of life which they had adopted, by prostrating themselves before crucifixes, images, and pictures, and by the use of the other external means too frequently substituted in that faith for the service of the heart. There was, however, in the camp an old Cingalese woman, formerly from Madras, where she had received some religious instruction, probably (the bishop supposed,) from Kholoff, the successor of Schwartz. This woman had in her possession a Bible in the Tamul tongue, which she devoutly studied, and which, she assured her companions, contained no authority for the use of images, &c., or for the doctrine of transubstantiation, which they held. At her urgent entreaty they at length consented to hear read the sacred word, and afterwards to search it themselves. By the blessing of God on this humble instrumentality, they were ultimately convinced of their errors, and from that time, as they said to the bishop, 'we endeavored to get our belief out of the Bible.' They went on to state that subsequently they had found a Prayer-book also in the Tamul, (an edition of which had been published under the direction of Bishop Heber,) and from this, having appointed one of their number as a reader, they regularly conducted the united worship of God on every Lord's day. Bishop Wilson proposed to administer to them both confirmation and the communion. It is worthy of remark, as an evidence of the intelligence and judgment which guided their inquiries, that while they gladly embraced the offer of the latter, to the former they objected, because having never been instructed in its nature, their minds were unprepared for its reception. The Lord's supper only therefore was administered and devoutly received by most of them, the bishop reading the service in English, and an interpreter rendering it into the Tamul, which language only they understood. Thus, in these individuals another illustrious instance was afforded of the power of God's word in its unaided simplicity and truth, and of the benefit and adaptation to the spiritual wants of the humble and unlettered of our unrivalled Book of Prayer; a single copy of the one leading this whole company, in the midst of surrounding darkness and sin, to the pure knowledge of God, and a single copy of the other aiding and preserving them in the pure worship of God. This worship it was our privilege to enjoy on the passage. Every night at eight o'clock the passengers and some of the officers and crew assembled in the cabin, and united with the bishop in the evening service for the day.—And on the only Sunday that occurred the bishop, in addition to the appointed services, read in the morning an excellent original discourse, and at night an appropriate printed one. On all these occasions it was most gratifying to observe the exemplary conduct of every individual of our little congregation. All had Prayer-books, and many of them Bibles besides, and united in the service most audibly and devoutly with the mouth and person, and it is to be hoped with the heart also. In this respect our fellow-passengers, though making no more pretensions to pious feeling than men of the world in general, presented a striking and delightful contrast with too many individuals of the same class in our public and private religious assemblies at home. W.

Long Articles.—The importance of Bishop Onderdonk's charge and the dissatisfaction with it which has been expressed by those who, as we think, should have felt themselves bound, as true Churchmen, to sustain it, must be our apology for again trespassing on the patience of our readers with a long article.—After this, and during the rest of the summer, we shall endeavor to consult our own comfort by conforming to the taste of those readers who prefer shorter articles.

To Correspondents.—Some articles which it was intended to insert this week are deferred to our next. The reply to T. was written in time for last week; but circumstances, beyond our control, have compelled us to defer its insertion a week longer.

Erratum.—The extract in our last under the ninth postulate should have been credited to Norris.

The Annual Meeting of the Board of Managers of the General Protestant Episcopal Sunday School Union, will be held on Monday, June 25th, at nine o'clock, A. M., in the Sunday School-room of St. John's Chapel, N. Y. By order,

F. H. Cuming, *Secretary of the Board.*

⁂ Besides the persons *elected* Managers, all others are Members of the Board, for whom *fifty dollars* or more have been paid.

JOURNAL OF THE FIFTY-SECOND CONVENTION.

Notice is hereby given that the *Journal of the fifty-second Convention,* to which each parish in the Diocese of New York is entitled, is prepared and ready for delivery.

Orders free of charge directed to Sherman & Trevett 142 Fulton-st, New York, designating the manner in which the vestries in the country wish their packages forwarded, will be thankfully received and promptly attended to.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Trinity Sunday, June 10, Fishkill, *Dutchess county*, ordination A. M., confirmation P. M.; Tuesday, 12, Goshen, *Orange county*, ordination A. M., confirmation P. M.; Thursday, 14, Monticello, *Sullivan county*. Saturday, 16, Peekskill, *Westchester county*, consecration A. M., confirmation P. M.

First Sunday after Trinity, June 17, St. Andrew's Church, *New York*.

Third Sunday, after Trinity, July 1, Williamsburg, *Kings county*, 4 P. M.

Fourth Sunday after Trinity, July 8, Richmond, *Richmond county*.

Sixth Sunday after Trinity, July 22, A. M., Bedford, *Westchester county;* 4, P. M. North Salem; 23, Paterson, *Putnam county*. Festival of St. James the Apostle, Wednesday, July 25, Athens, *Greene county*, ordination A. M., confirmation P. M.

Seventh Sunday after Trinity, July 29, Watertown, *Jefferson county*, ordination A. M., confirmation P. M. Tuesday, 31, Canton, *St. Lawrence county*.—August 1, Waddington, ordination A. M., confirmation P. M.

Eighth Sunday after Trinity, August 5, South Danby, *Tompkins county*, ordination A. M., confirmation P. M. Tuesday, 7, Penn Yan, *Yates county*, consecration A. M., confirmation P. M. Thursday, 9, Wethersfield, *Genesee county*, consecration A. M., confirmation P. M. Saturday, 11, Grace Church, Lockport, *Niagara county*, consecration A. M., confirmation P. M.

Ninth Sunday after Trinity, August 12, Christ Church, do., ordination A. M., confirmation P. M. Tuesday, 14, Trinity Church, *Buffalo*. Friday, 17, Ellicottville, *Cattaraugus county*, consecration A. M., confirmation P. M.

Eleventh Sunday after Trinity, August 26, Fairfield, *Herkimer county*, ordination A. M., confirmation P. M.

Twelfth Sunday after Trinity, September 2, Hallett's Cove, *Queens county*, ordination A. M., confirmation P. M.

Fifteenth Sunday after Trinity, September 23, St. Michael's Church, *New York*.

Wednesday October 10, Whitehall, *Washington county*, consecration A. M., confirmation P M.

Where ordinations are to take place, the candidates are expected to see that the proper number of presbyters, two at least, is in attendance.

The neighboring clergy are requested to make arrangements for officiating occasionally prior to the Bishop's visitation, and preparing candidates for confirmation, if there are any, in such of the above-named parishes as are vacant.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

Episcopal Acts by the Bishop of this Diocese.—*Ulster county.* Friday, June 8, in the Methodist Chapel, Marlborough, for the parish of Christ Church, confirmed 2.

Dutchess county. Trinity Sunday, June 10, in the morning, in Trinity Church, Fishkill, admitted the Rev. Richard F. Burnham, Deacon, the minister of the parish, to the priesthood. Morning prayer was read by the Rev. John Brown, rector of St. George's Church, Newburgh, Orange county, (who also presented the candidate,) assisted by the Rev. George B. Andrews, rector of Zion Church, Wappinger's Creek, who read the lessons, and the sermon preached by the Bishop. The Rev. William B. Thomas, rector of Christ Church, Duanesburgh, Schenectady county, was also present, and assisted in the laying on of hands.

In the evening, confirmed 14 in St. Anna's Church, Fishkill Landing.

Orange county. Tuesday, June 10, in St. James' Church, Goshen, admitted the Rev. Thomas Mallaby, Deacon, the minister of the parish, to the priesthood. Morning prayer was read by the Rev. Edward K. Fowler, missionary at Monticello, Sullivan county, (who also presented the candidate,) assisted by the Rev. Robert Shaw, missionary at Marlborough, Ulster county, who read the lessons, and the sermon preached by the Bishop,

In the afternoon confirmed 8.

CALENDAR.

JUNE.

17. 1st Sunday after Trinity.
24. 2d Sunday after Trinity and Nativity of St. John the Baptist.
29. St Peter.

NOTICES.

The Ladies of St Matthew's church, Jersey City, intend holding their Fair, for fancy and useful articles, on Wednesday next, the 20th inst, at the Thatched Cottage Garden, to commence at 10 o'clock, A M.

Alumni of the General Theological Seminary.—The annual meeting of the Asssociate Alumni of the General Theological Seminary of the Protestant Episcopal Church in the United States will be held in St John's Chapel in the city of New York, on Wednesday, June 27, at 7 o'clock P. M. The annual sermon will be preached the same evening, service to commence at 8 o'clock. Preacher Rev Edward Y Higbee. Substitute, Rev William H Walter. The annual essay will be read at a subsequent time, of which notice will be given. Essayist, Rev Robert B Vankleeck. Substitute, Rev Robert B Croes. The friends of the Seminary generally are invited to attend.

Benjamin I Haight.
Chairman of Executive Committee.

Whereas in the Annual Convention of the Protestant Episcopal Church in the State of New York, held in October 1837, certain resolutions touching the division of the Diocese of New York were adopted; and whereas the bishop of said Church has been requested by a resolution of the same Convention, to call a Special Convention "at such time as will enable the diocese to bring the subject fully matured before the next General Convention," and has seen fit to accede to such request as reasonable and proper. Notice is hereby given to the clergy and parishes of the Protestant Episcopal Church in the State of New York, that a Special Convention of the diocese for the purposes specified in the resolutions of 1837 above referred to, and for the transaction of such other business appertaining to diocesan conventions as it may see fit to perform, will be held in Trinity Church in the city of Utica, on Wednesday, the 22d day of August next, at 10 o'clock in the morning.

By order of the bishop,
Francis L. Hawks,
Secretary of Convention.
May 21, 1m.

The New York Female Benevolent Society, whose object is to relieve the unfortunate and destitute, and to reclaim the wanderer, intend holding a Fair in the month of June, for the purpose of increasing their funds.

They appeal to the benevolent part of their fellow-citizens, to aid them in their efforts, by donations of work or materials for the same which will be thankfully received at the following places.

Mrs. Lathrop, 75 Christopher st.
Mrs. Richards, 44 White st.
Mrs. Mead, 48 Cliff st.
And at the Prot. Epis. Press, 142 Fulton st
March 27, 1838. 2m

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 29th May, has received the following contributions, viz

By the hands of the Rev A Matthews, the amount of a collection at Tuscaloosa, Alabama, on Easter Monday, April 16, 1838, $13 50. Collection in Grace church, Galena, Illinois, $15. Contribution from persons at Athens, Georgia, $5. From Christ church, Hampton, Washington co, N Y, $5. From the Missionary Society of Trinity church, Newport, R I, per Rev Dr Wheaton, $80. From the Parish Association of Christ church, Macon, Georgia, per Rev S G Bragg, through Wm P Hunter, Esq, receiving agent at Savannah, $20. By the hands of Thomas Robins, Esq, receiving agent in Philadelphia, from a lady of Milton, Pennsylvania, per Rev Mr Clay, $3; from St Mark's church, Halifax co, Virginia, $20; donation from Samuel F Miller, Esq, of Pittsylvania co, Va, $7; from Bristol parish, Petersburgh, Va, per Rev Charles Dresser, $24 75; from the "bee hive" attached to the Missionary Association of St James' church, Phila, per G M Wharton, Esq, treasurer, $100; from Miss Hunter, and Mrs Matlaik, Delaware co, Pa, per Mr Stavely, $10; from Mrs Markoe, Phila, through the Missionary Association of St James' church, Phila, for Bishop Kemper's mission, per Geo M Wharton, Esq, $10; from the female Missionary Society of St Andrew's church, Mount Holly, N J, per Mrs Eliza Kempton, secretary, $20 30; from a lady of the congregation of Christ church, Phila, to be applied towards the support of a missionary at Indianapolis, Indiana, per Moses Kempton, Esq, $25; from St James' church, Muncy, Lycoming co, Pa, per Rev Isaac Smith, $4 50; from monthly offerings of St James' church, Lancaster, Penn, $14—and a thank offering for the Green Bay mission, $10—per Rev Saml Bowman, $24; from collections at the monthly missionary meeting of Christ church, Reading, Pa, per Rev R U Morgan, $17 12; from St Paul's church, Bloomsburg, Penn, $3 22; Pastor's mite, $1 50—Sunday school of the same church, 82 cents; from eight ladies of Christ church, Jersey Town, Pa, $3 25, per Rev G C Drake $5 57; from Trinity church, Easton, Penn, per Rev J M Rogers, $12; from the offerings of Christ church, Brownsville, Penn, $59 75; and from a little boy for the Green Bay mission, 50 cents, per Rev L M Freeman, $60 25; from monthly contributions and weekly offerings of Christ church, Pottstown, Penn, $6 25; and from St Gabriel's church, Morlattan, Pa, $3 35; per Rev Wm Hommann, $9 61; from the congregation of St Andrew's church, Pittsburgh, Pa, and proceeds of Prayer-books sold, being part of a lot forwarded by ladies of the bishop White Prayer-book Society, for domestic missions, per Rev C B Jones, $4 50; from St Mark's church, Lewistown, Pa, per Rev J H Hoff, $5; from a communicant of St Paul's church, Phila, 50 cents; Total direct from Mr Robins, $366 32. By the hands of Thomas Robins, Esq, through C J Aldis, Esq, from St Andrew's church, Brunswick co, Va, $15 61; from Bath parish, Dinwiddie co, Va, $14—$29 61. From the Missionary Society of St Martin's parish, Hanover co, Va, $32 25; from the Female Auxiliary Missionary Society of St James' church, Lancaster, Penn, $50; monthly offerings of the same church, $62 06; from the Juvenile Society of the same church, $15; from Miss Laura Witman's box, 38 cents; from St John's church, Piqua, Lancaster co, Penn, $2 12; from the Church Town Penn missionary society, $3; from Radnor church, Delaware co, Penn, $2 05; from St Stephen's church, Harrisburgh, Penn, $18 27; from the Sunday school of the same church, $2 40; from a female member of Christ church, Brownsville, Penn, $2 50; collection at the missionary lecture in St Paul's church, Philadelphia, $13 65; Total amount received from Mr Robins, through Mr Aldis, $233 29. By the hands of Fred H Stimpson, Esq, receiving agent in Boston, received from a lady for domestic missions, $5. By the same hands from the missionary association of St James' church, Roxbury, Mass, per Rev M A D Howe, rector, for missions in Kentucky, $50. From Mrs Mary H Montgomery, treasurer of the Female Missionary Society of St Stephen's church, Phila, (of which sum $2 50, are intended for missions in Wisconsin,) $109 54. By the hands of the Rev P A Proal, through Mr Thomas Browning, offerings of Trinity church, Utica, N Y, for domestic missions, $57 24; for Green Bay, $7 47; and for Missouri, 25 cents, $64 96—967 61. By the hands of the Rev E C McGuire, from St Ann's, and South Farnham parishes, Va, $18 25. By the same hands, from the female association of the same, $10; from Mrs Seldon of Lancaster co, $2 50; from a friend, $1 50—$4. Offerings of Trinity parish, Washington city, per Rev John Owen, $11 16. Donation from a lady, $2 50; Sunday school offerings, $3—$5 50. St Andrew's church, Walden, Orange co, N Y, $5; from the Rev N P Knapp, Benton, Ala, $2 10; from the Rev Wm Johnson, Montgomery, Ala, $7; redemption of pledges in St Clement's church, N Y, $6; by the hands of the Rev M T C Wing, from St Paul's church, Utica, Ohio, $2 50; offerings of St Peter's church, Charleston, S C, per Rev W H Barnwell, for Benton, Ala, $34 50; by the hands of Henry Barclay, Esq, through Mr Wm Bradford, from Trinity church, Ulster, Ulster co, $7 50; by the Rev R B Van Kleeck, through Stephen Warren, Esq, part of a collection in St Paul's church, Troy, N Y, on Sunday 10th June, 1838, $329 03; by the hands of the Rev Dr Eastburn, one half of a contribution from the Missionary Association of Ascension church, New York, for domestic missions, $203 81; from the Rev J T Johnston, rector, through James Entwisle, Esq, per Lewis Hoof, Esq, a contribution of the members of St Paul's church, Alexandria, Va, for domestic missions, $112 22.

The treasurer also acknowledges the receipt of a pair of ear drops, value not ascertained, which were sent to the secretary and general agent on his late visit to New Haven, Conn. Total receipts, $1726 18.

June 13, 1838. James Swords, Treasurer.

FOREIGN MISSIONS.

The Treasurer has further to acknowledge—

Remitted by Thomas Robins, Esq, agent at Phila, for general purposes of Board of Missions from St Andrew's parish, Brunswick co, Va, $31 38; from Bath parish, Dinwiddie co, Va, $28, per Rev John Grammar, $59 23; from the missionary society of St Martin's parish, Hanover co, Va, per Rev Wm V Bowers, $64 50; from the Female Auxiliary Missionary Society of St James' church, Lancaster, Pa. $100; monthly offerings of same church, $124 13; and from the Juvenile Missionary Society of same church, $30; per Rev Saml Bowman, $254 13; from Miss Laura Witman's box, 75 cents; from St John's church, Piqua, Lancaster co, Pa, $4 25; per Rev M Buchanan, $5; from Churchtown, Pa, missionary society, per Rev Levi Bull, $6; from Radnor church, Delaware co, Pa, per Rev Wm H Rhees, $4 10; from St Stephen's Harrisburg, Pa, monthly collections, $36 54; Sunday school, $4 80; per Rev N Stem, $41 34. From a female member of Christ church, Brownsville, Pa, per Rev L N Freeman, $5; from St Paul's church, Phila, collections at the missionary lecture per Rev James May, $27 29—$466 59; of which one half is $233 30. Donation from Saml J Miller, Esq, Pittsylvania co, Va, for African Mission per Rev Charles Dresser, $2; from Bristol parish, Petersburg, Va, per do, $31 06; from Markoe, Phila, through the Missionary Association of St James' church, per Geo M Wharton, Esq, treasurer, $10; from the female missionary society of St Andrew's church Mount Holly, N J, for Africa, $5; general Foreign Missions, $5 20; per Mrs Eliza Kempton, secy, $10 20; from, the missionary society of St Martin's parish, Hanover co, Va, for Africa, $7 50; from the juvenile mite society of same parish for Infant schools in Greece, $8; per Rev Wm V Bowers, $15 50. From Trinity church, Easton, Pa, per Rev J M Rogers, $3; from the congregation of St Mary's church, Chester co, Pa, for Greece, per Saml Schaffer Esq, $50 31. From the Sunday school children of Christ church, Reading Pa, $18 88; and from St John's church, Norristown, Pa, $2 50; for Mrs Hill's school in Greece, per Rev R U Morgan, $21 38. From a lady of Christ church, Jersey Town, Pa, for China, per Rev G C Drake, $1; from a member of St Mary's church, Chester co, Pa, $1 25; from Morgantown, Pa, missionary society, for Greece, $15; per Rev Levi Bull, $16 25. From monthly contributions and weekly offerings of Christ church, Pottstown Pa, $6 25, and from St Gabriel's church, Morlattan, Pa, $3 36, per Rev Wm Hommann, $9 61. From three children for the China Mission, they chose to present to that mission what was offered to them as a gift, $1 each, and from the same children, and a younger sister by acts of self-denial, 50 cents each, $5; from collection in St Andrew's church, Pittsburgh, $1 50 for China, per Rev C H Jones, $6 50. From St Mark's church, Lewistown, Pa, per Rev Jno F Hoff, $5; from St Paul's church, Phila, Female Association, $50; collection in Bible class, $8 94; contributions from the female Bible class, 15 May, for Dr Robertson's school, $63 70; contributions from the male Suuday school for several months for same $25 57; from 4 communicants, $4, per Rev James May, rector, $152 21. Total, $567 32,—less discount on uncurrent money and exchange, $7 86, $559 46. Received of Rev J C Richmond, one year's interest on funds in his hands for education in Greece, $131 19. Remitted by Rev Pierre P Irving, rector, a contribution from the congregation of Trinity church, Geneva, N Y, $50. Received from Rev Stephen H Tyng, D D., additional contribution from the church of the Epiphany, Phila, from Miss Emily Stevenson, for Infant school apparatus for mission in Crete, $30. Total receipts, $770 65.

The Treasurer has further to acknowledge.

Received per secretary and general agent, from Mrs M Dimick, Fort Columbus, Governor's Island, $5. Received from W P Hunter, Esq, agent at Savannah, from Rev J G Bragg, rector of Christ church, Macon, one third of $30, from the parish association, $10. Remitted by Rev M C T Wing, agent at Gambier, a tithe of salary for 6 —— Steubenville, Ohio, $15; a free will offering from a lady of ditto $5; from St Luke's church, Columbia, $2; from Harcourt parish, Gambier, for Syra, $3, general, $2, $5; from St Paul's, Utica, Ohio, $2 50; from St Paul's, Chillicothe, offe rings for April and May, $15—$44 50—Received from the children of St Luke's Sunday school, N Y, by the Young Men's Missionary Society of St Luke's church, for education of children in Africa, $43 54. Received per Rev J D Carder, from Mrs M H Montgomery, Treasurer of the Female Missionary Society of St. Stephen's church, Phila, $107 04. Received per Mr Thos Browning, from Rev P A Proal the offerings of Trinity church, Utica, for Greece, $3; China, $2 70; Africa, $5, general, $4 95—$15 65. Received per Jas Swords, Esq, from Rev Jno Owen, rector of Trinity parish, Washington city, offerings, $22 33; a donation from a lady, $5; Sunday school offerings, $6, $33 33—one half for Foreign Missions, $16 66. Received from Rev W H Barnwall, D D, rector of St Peter's church, Charleston, St Peter's working society for African Mission, $70; from a deceased young lady of North Carolina, bequeathed for the China Mission, $15; from the offerings of St Peter's church for Mrs Hill's school, $34 50—119 50. Received from Henry Barclay, Esq, collections in Trinity church, Ulster co, N Y, $10. Received from Rev Dr Eastburn, one half of $407 62, from the missionary association of Ascension church, N Y, 203 81. Received per James Swords, Esq, from Missionary Association of St Paul's church, Alexandria, D C, per Jas Entwisle, Esq, secretary, from Sunday school to be applied to Greek Mission to aid in instructing those in Mrs Hill's schools who are intended to become teachers, $52 30; for Greek Mission, $19; general purposes, $16 50, 26 50—79 80. Total receipts, $655 50.

Charles J. Aldis, Treasurer,
June 12, 1838. Bank of America.

GENERAL THEOLOGICAL SEMINARY.

The Treasurer of the General Theological Seminary of the Protestant Episcopal Church in the United States acknowledges the receipt of the following, viz.

From Bishop Doane, a collection in the parish of St. Mary's, Burlington, New Jersey, $36; from Rev J M Ward, a collection in St Paul's church, Hoboken, N J, $5 60; from Rev J Y Morehouse, a collection in St Andrew's church, Mount Holly, $12; from Rev J Chapman, a collection in St Peter's church, Perth Amboy, N J, $13 56; from Rev A Ten Broeck, a collection in St Anna's church, Fishkill Landing, N Y, $12. Total, $79 16.

Edward R. Jones, Treasurer.
New York, June 12, 1838.

ST. PHILIP'S CHURCH.

The subscriber gratefully acknowledges the following subscriptions for St Philips.

From Wm H K Bogart, $10; A T Anderson, $10; P Lorillard, senr, $25; J D Wolfe, $10; Isaac Jones $10; Edwd Shorthill, $10; Joseph O'Connor $10; Henry Carter, $5; George Chatters, $5; P Petit, $5; G W B, $5; B Fisher, $5; L M H, $5; cash, $5; cash, $5; Moses Burns, $5; Peter Ray, $10; Thos Hoffman, $5, H Renketson, $5; cash, $5; John Ward, $5; M Ulshoeffer, $5; Baltus Moore, $5; Cort & Lamott, $5; Mrs McEvers, $6; Mrs G Lawrence, $5; Mrs Francis, $5; Mrs S Sherrod, $5; Mr George Barclay, $5; J Wetherspoon, $5; J Van Nostrand, $5; Mrs Laura Wiltern, $5; Mr Henry Green, $5; H Suydam, junr, $5; R Maynard, $5; Geo Bakewell, $12 50; smaller sums to the amount of $260 75—Total amount subscribed, $1014 50.

June 12, 1838. Isaiah G DeGrasse.
General Agent.

CITY MISSION.

The Treasurer of the New York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums since May 1st.

James F DePeyster, annual subscription, $25; inclosed in a letter, $2; Thomas Otis, annual subscription, $50; M Hoffman, do, $25; John Brouwer, do, $50; James Smith, do, $25; A J Anderson, do, $25; S G Raymond, do, $5; B E Wenman, do, $5; William Moore, do, $30—$242. The following sums being collections made in pursuance of the recent request of the board of managers to the rectors of the several churches in the city. Collection in All Saints' church, 10th inst, $77 67; received from Rev M Eastburn, D D, the collection in the church of the Ascension, 10th inst, $399 55, and donations by members of the church since, $100 45; including $15 to constitute Mrs Dr Francis, a life member. Total, $577 65.

Lewis Phillips, Treasurer.
June 13, 1838. No 54 Wall-street.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber as Treasurer of the above institution gratefully acknowledges the receipt by the hands of the special agent, of $29 79 from collections in Christ Church, Norwich, Conn.

John W. Mitchell,
Treas. of Gen. Prot. Epis. S. S. Union.

PRESS DEPOSITORY.

No. 142 Fulton-st.

Letters have been received at the N. Y. Protestant Episcopal Press, up to June 12th, from the following persons, viz.

Rev Thos F Davis, junr, remit; Rev Jno Alexr Adams, remit; Rev G H Norton; Wellard Badger; Postmaster, Seneca Falls; L H Young; Thomas T Ash & Co, Marsh, Capen & Lyon, remittance; Rev R H Waters; Wm C Scott; Postmaster, Syracuse; Postmaster, Chambersburgh; Postmaster, Bainbridge; Rev D Burhans; Rev D H Short; Robt Graffin; Rev G W Nelson, remit; Dr Kissam, N Y; E P Wadham, remit; Rt Rev B T Onderdonk; Rt Rev H U Onderdonk; M Smith, remit.

Packages forwarded by the Protestant Episcopal Press.

1 pkge to Geo. Rowland, Norfolk, by schr Portsmouth; 1 bx to L. H. Young, New Haven, by steamboat; 1 bx to Rev. A. A. Miller, Clarksville, Tenn.; packet ship Huntsville, John Eldridge, master; 1 pkge to Agnes Wells, Albany, by steamboat Dewitt Clinton; 1 pkge to Gilbert Richmond, Providence, R I, by steamboat Massachusetts; 1 pkge of tracts, for Charleston, sent to 28 Ann street at request of S. S. Union.

UNION DEPOSITORY.

28 Ann-street.

Packages forwarded by the Episc. S. S. Union, during the week ending 14th June.

Rev A Ten Broeck, Fishkill Landing, steamer Highlander; T Latimer, Phila, Union Line; A E Miller, Charleston, ship Calhoun; D Richardson, Frederick, Md, care of Armstrong & Berry, Baltimore, W Woodward, Baltimore, Brigg's Line; L H Young, New Haven, steamer New York; Belknap & Hamersley, Hartford, steamer Cleopatra; C Stimpson, Boston, steamer Massachusetts; J Baker, Norfolk, Va, George Rowland, schr Portsmouth. E Platt, Trop, tow boat Warren. W. P Huner, Savannah, schr Tybee. A Hyde, Washington, D C left at Sturges & Clearmans. W C Lord, Wilmington sent to Hallet & Brown's.

Letters have been received at the Gen. Prot. Epis. S. S. Union during the week ending June 14th, from the following persons, viz:

Wm P Hunter, Savannah, Ga; E H Peet, Chillicothe, Ohio; A E Miller, Charleston, S C; T Latimer, Phila; E H Prase, Albany, N Y, with remittance; Hugh D Evans, Baltimore; C Stimpson, Boston; Postmaster, Bethany, Penn; S Babcock, New Haven, Conn; Rev T Towell, Little Falls, with remittance.

VAULTS.—Nine Vaults in St. Luke's churchyard for sale. Apply to C. N. S. Rowland,
j 16 1m *Treasurer*, 55 Water street.

FINE BOOKS.—"The Sacred Album"—London, for the year 1838, 4to, *Arabesque.*

The Christian Keepsake and Missionary Annual."—Edited by the Rev. Wm. Ellis. London 8vo., *Turkey morocco.*

"The American Christian Keepsake and Missionary Annual for 1838." Edited by the Rev. John A. Clark, Philadelphia; with a beautiful and striking likeness of the late venerable Bishop White.

"The Young Lady's Friend." By a Lady. 12mo. *extra binding.* A most interesting and suitable work for an annual present.

"Friendship's Offering and Winter's Wreath." A Christmas and New Year's Present for 1838.—London, 18mo., *Arabesque.*

"Stebbins' Presentation Bible."—London. With notes. A splendid article. In a variety of sizes and bindings.—Published expressly for *presents.*

A most splendid and complete assortment of Bibles and Prayer-books, in various and extra bindings.

Also, an excellent assortment of presents suitable for children, embracing Toy Books, Picturesque Alphabets; Cards, illustrative of History, Philosophy, Geography, and Panoramic Views, &c. &c.

The above and many other suitable books will be furnished at the Protestant Episcopal Press, 142 Fulton-street, N. Y. Orders from our friends generally are respectfully solicited. dec9 tf

THE DEPOSITORY OF THE PROTESTANT EPISCOPAL PRESS is now open at 142 Fulton street, where has just been opened a splendid assortment of Bibles, Prayer-books, &c. &c.

☞ Attention is particularly invited to the new edition of the 8vo. rubricated Prayer-books, and some elegant Oxford Bibles with clasps, just received from England

Sherman & Trevett.

POETRY.

From the Sunday School Visiter.

THOU ART GONE.

Thou art gone, my loved child—I'm left to deplore thee;
Thou art gone to thy rest in the mansions above,
And what if thou hadst all earth's pleasures before thee?
'Tis nothing compared to pure heavenly love.

Thou hast gone, my sweet child, ere sin's blighting sorrow,
Had once chill'd thy young heart, or had brought forth a tear;
And though in thy loss all my hopes of the morrow
Are crush'd; yet for thee I have nothing to fear.

Thou art gone, my bless'd child, hast met the kind Saviour,
That Saviour, who on earth little children did bless:
Thou hast joined the bright seraphs, angels watch o'er thee,
Hast gained that pure world which we hope to possess.

Thou art gone, my sweet child, no love could confine thee,
Thy light and gladsome heart was the joy of our home,
Thou wast loaned me, not given, and I must resign thee,
Yet thank the Lord for thee, though short was the boon.

For the Churchman.

COLLECT FOR THE SUNDAY AFTER ASCENSION-DAY.

O God, the king of glory, who
Exalted hast thine only Son,
Christ Jesus, who, with triumph great,
To heaven thy kingdom now is gone;
Leave us not comfortless, but send
To us thy Holy Ghost, we pray,
To comfort us, t' exalt us where
Our Saviour Christ, who is the way,
The truth, the life, is gone before,
And liveth, reigneth, one with thee,
And Holy Ghost eternally.

COLLECT FOR THE FIRST SUNDAY AFTER TRINITY.

O God, the strength of those who put
Their trust in thee, in mercy deign
T' accept our prayers; and since we, through
Our nature's weakness, can attain
To do no good thing without thee,
Grant unto us thy gracious help,
That, keeping thy commandments, we
May please thee both in will and deed,
Through Christ our Lord, whose name we plead.

Mem.

MISCELLANY.

THE PRESBYTERIAN MINISTER'S COMPLAINT OF AGENCIES.

Disguise as we may the singular fact, the institutions and societies whose merits we discuss, have created in our communion unheard-of orders of the ministry, and threaten their perpetuity. They have thrown unprecedented power of money, correspondence, and individual influence, into the hands of men in no way remarkable but for the singular courage and success with which they have (a few delightful exceptions) aspired and crept, from obscurity and failure in the pastoral office, to a vocation, to which that office is now required to do universal homage. These men come down like Job's messengers upon my pulpit: one, to preach to my people about the education of children: another, to declaim about the importance and duties of mothers: another, to teach you your duty to slaves: another, to instruct you in your obligations to the Heathen: another, to inform you of your relations to the destitute of the city: another, to solicit your signature to the society that enforce the fourth commandment: another, to recommend your pledge to those who have sworn not to break the seventh: another, to see that you are temperate or abstinent, and do not contravene the sixth: another, to tell you what you must do to put young men into the ministry: another, to tell you what you ought to do in sending them among their countrymen:—and what shall I more say? For the time would fail me to tell of the incredible variety of departments; in each of which there must be a society for the whole nation, and another for the state, and another for the city, and another for the ward, and another for the Church, beside one for the young men, and another for the women, and another for the children, with agents permanent and occasional, resident and itinerant, general and local, and fairs, and anniversaries, and special efforts besides! First of all, in supporting these complicated agencies, with families, and clerks, and offices, a tax is levied on the churches, which you may estimate at your leisure, while probably no man in his senses would undertake with forty thousand dollars to meet the expenses of the religious agencies in the single city of New York for a single year. I challenge those who have the courage to look into this feature of the system. Secondly, the men who occupy these agencies might be breaking the bread of life to churches that perish by literal thousands in the land for the lack of vision. Thirdly: they exert an unfriendly and pernicious influence on faith and prayer, and the spiritual "weapons of our warfare," by laying emphasis upon your contributions, and have almost adopted the answer of the Heathen oracle, "Fight with silver weapons and you will conquer the world," beside becoming secular themselves, by continually handling money, and balancing accounts, and sympathizing in their calculations with the financial prosperity and embarrassments of the people. Fourthly: these men, I cannot but believe, dishonor the pulpit by continual begging, the Sabbath by the doctrine of dollars and cents, the truth by exaggeration, the grace of charity by invidious zeal, and the office of the ministry by harping, as a discerning writer has observed, upon their "one idea." But, fifthly and chiefly, they are an order of ministers unknown to the New Testament and the Church, and of undefined, and therefore the more dangerous privileges and powers. If it be that we want a bishop, not to confirm our children, by a ceremony, in the faith of their own Church, but without ceremony, to introduce a more "liberal" system, let the *Church* appoint one who shall be competent and make amongst us his annual visitation. If we want a bishop, to see that our churches supply the altar with a priesthood from among her pious sons, let the *Church* appoint one who shall be wise and prudent, and come amongst us once a year. If, in a word, our pastors are incapable, or need extraneous helps in enforcing the spirit, or doctrine, or morals of our holy religion, let the *Church* appoint her bishop, who shall be overseer of the overseers. Give me a king or a president lawfully inheriting or lawfully elected; but spare me a despot who has ridden into power over the powers that be. We acknowledge we are jealous of this extraordinary invasion of the order of the Church and ministerial prerogative, and of an influence distilling itself stealthily among our people, and frequently making appointments for our pulpits without our knowledge, and publishing the same in the papers before we have been consulted: an influence that devises almost all the public fasts and festivals of the city: that, in the presbyteries where it is found, is foremost in proposition and debate: and that, in a thousand instances where there was collision, has dashed the pastoral pretensions to pieces like a potter's vessel. All this apart, moreover, from the fact, that two at least of the prominent societies have become undeniably identified with a doctrinal party in the Church, and their counting-rooms (!) the depositories of party publications. But a brighter star is rising on New England, both the cradle of liberty and the cradle of these institutions; and not a few of her better clergy are abjuring and others are reconsidering the claims against which we contend this evening; while because of the star even the *rulers* are "troubled," and have in good time sent in their resignation.—*Rev. Mr. Mines.*

THE PRACTICAL IMPORTANCE OF THE DOCTRINE OF THE TRINITY.

Considering man as under the dominion of error, and of sin; the points most interesting to him are—

His *redemption* from *error*;

His *release* from the *guilt* and the *dominion* of sin.

In reference, then, to these points, let us consider the value and importance of the practical efficacy of the Trinity of persons in the Godhead.

1. *With regard to man's redemption from error.*

'God makes known his will to man by Jesus Christ, whom he has sent. If Christ be a divine person, then God does not convey his instructions through a human organ, nor in the celestial voice of the most perfect of angelic creatures; but he speaks the words of divine truth by his eternal Son, 'the brightness of his glory and the express image of his person.' What clearness, what certainty, what majesty, what force, and what interest, does this give to the truths delivered! When God indeed speaks even by the humblest of his creatures, it is our duty to hear and to obey. But still, the dignity of the agent gives clearness, and majesty, and interest, to the instructions which he delivers.

God, who at sundry times, and in divers manners, spake in times past unto your fathers by the prophets, hath spoken unto you by his Son.' Lips, touched with a coal from the altar, poured forth divine strains to God's people of old. They heard the declarations of a lawgiver and prophet whom Jehovah distinguished above all others, by conversing with him face to face. But now, Christians—the voice of him 'who spake as never man spake,' addresses you. 'God manifest in the flesh' is your instructer. He, who is the Lord of heaven and of earth, proclaims laws to you. There must be clearness and certainty in instructions thus delivered. Infinite majesty surrounds an instructer, in whom dwells the fulness of the Godhead.' With awful force and interest must his instructions impress the heart. There was tremendous guilt and dreadful punishment incurred by rejecting the laws proclaimed by Moses, who, however, distinguished by familiar converse with Jehovah, still bore the imperfections of human nature. What then must be the guilt and punishment incurred by those who reject the counsel, and refuse to hear the voice of him who 'speaketh from heaven;' and speaketh with authority, as the Son of God, 'in whom are hid all the treasures of wisdom and of knowledge!'

Christians, of what immense practical importance is the doctrine, that your instructer is not a man like yourselves, but the second Person of the adorable Trinity, the Son of God, who was from everlasting, 'from the beginning, or ever the world was!'

II. With regard to man's *release from the guilt and dominion of sin*, the doctrine of the Trinity, which proclaims to him a divine Saviour, is of the highest practical importance.

If pardon were proclaimed by a mere man, even though he bore the commission of Jehovah, would it come with as much force and interest as when the Son of God leaves the courts of heaven, and addresses to us this message of mercy? If our exemption from the punishment of the violated law of our Almighty Sovereign were announced without any vindication of his offended authority, any exhibition of his just displeasure against sin; would the heart of the penitent be assailed by no doubts and fears, when, contemplating the purity and the rigor of the law which he had transgressed, and the holiness and the justice of the Sovereign he had offended, he beholds no reparation of this violated law, no vindication of this holiness or justice? Or, would the mercy and the love of God the Father so sensibly affect the heart, as when we behold him so loving the world as 'to give his only-begotten Son,' so delighting in mercy as to lay on *him* the iniquities of us all, and to bruise him, that by *his* stripes we might be healed? It is the doctrine, that a divine Personage has rendered perfect obedience to the violated law of God, sustained its penalties, and thus vindicated the authority and established the holiness and the justice of the Ruler of the universe, which exhibits his attributes in perfect harmony, arms with the most powerful force the denunciations and the invitations of his Gospel, and conveys to the penitent the fullest assurance of pardon.

But, in the doctrine of the Trinity, we thus find not only the sure pledge of release from sin, but the most effectual provision for our redemption from its *dominion*.

The offices of enlightening our darkened understandings, of sanctifying our corrupt natures, of aiding us in the discharge of duty, of leading us 'in the ways of God's laws, and in the works of his commandments,' of 'putting into our minds good desires, and enabling us to bring the same to good effect;' of carrying us through all difficulties, and strengthening us to overcome all temptations, are operations assigned in Scripture to the Holy Ghost. Now, if the Holy Ghost be not a divine person, what is the security that all these important offices will be discharged? What pledge have we for our release from the dominion of sin? Can any but divine power cast light into a darkened understanding, rectify a depraved will, change corrupt affections, break man's bondage to his lusts, and conquer the formidable temptations which constantly assail him?

It is in vain to plead, as those do who reject the divinity of the Holy Ghost, that the work of illumination and sanctification is performed by God the Father. He has transferred this work to the Holy Ghost. 'When he, the spirit of truth, is come,' said Christ, '*he* will guide you unto all truth;' 'he will convince the world of sin, of righteousness, and of judgment.' 'Ye are sanctified,' said an inspired apostle, 'by the Spirit of God.' 'He it is which helpeth our infirmities.' Destroy, then, the divinity of the Agent by whom man is to be enlightened, sanctified, and made victorious over temptation, and you lay prostrate all his hopes of deliverance from the dominion of his sins. For his guide, his sanctifier, his deliverer, is not divine.

No, Christians, you have a better hope. You are called to contemplate that Holy Spirit which is to enlighten, sanctify, and sustain you, as one of the three Persons of the incomprehensible Godhead; and possessing, therefore, the fulness of light, of grace, and of power. There is no darkness which your divine guide cannot dispel, no corrupt affection which your divine sanctifier cannot purify, no mighty temptation which his energy cannot subdue. Implore, then, the Holy Ghost to guide, to sanctify you, to give you victory. Be diligent and faithful, and your bondage to sin shall be broken; your restoration to the divine image completely effected; and your triumph over temptation achieved.—*Bishop Hobart.*

From Duffie's Sermons.

THE INTEREST OF THE HEATHEN IN THE MEDIATION OF CHRIST.

Thus much, my brethren, is sufficient to show us distinctly what is *our duty* in relation to the *Heathen world*. But to suppose that any among them shall be allowed to perish for *our neglect* of that duty, is most unreasonable, since it would be to visit upon *them* the sin and disobedience for which we alone are responsible, and which, we do not sufficiently remember, will hereafter be most strictly laid to our account. That Jesus Christ died for them, as well as for us, is evident from the argument which has just been considered. And this fact was declared by Caiaphas, the high priest of the Jews themselves, when advising to take Christ and to kill him he prophesied "that Jesus should die for that nation; and not for that nation only, but that also he should gather together in one the children of God that were scattered abroad," to wit, the righteous men of all Gentile lands. And benighted as then were the Heathen nations, and despised as they were by the Jews, and cast off as they are even now thought to be by many Christians, yet looking up to God who made them, though ignorant of his Son who redeemed them, it was and is their privilege to trust in him, and say, "Doubtless *thou* art *our* Father, though Abraham be ignorant of us, and Israel acknowledge us not."—Of the sufficiency of Christ's redemption to save the universal race of man, there is no Christian, of our communion at least, that entertains a doubt; for in the language of our Church, "The offering of Christ once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both original and actual." Article xxxi. If that salvation could be made effectual only where it is clearly revealed, or fully understood, can we believe that before the coming of Christ, the knowledge of it should have been limited to so few, and they so imperfectly acquainted with its nature, or that *since* the coming of Christ he should have left its promulgation to be carried on so gradually, with such limited means, and to be combated by so many obstacles as it has had to contend with? That the promulgation of the Gospel is highly desirable, is evident from a view of its *nature*, of its *motives* to holiness, and of the *consolations* which it imparts; and that to extend it is a duty constantly binding upon us, has been already shown. But that the *knowledge* of it is so *absolutely necessary* to salvation, that they who have never heard of its good tidings must perish, is most abhorrent to suppose. Were that the case, must we not believe that he who, on the day of Pentecost, imparted the gift of tongues, and the knowledge of languages, to give the Gospel a necessary establishment and settlement in the world, would also have perpetuated those gifts in the Church, or have instructed those who possessed them to record the history of the Gospel in the languages of Parthians, and Medes, and Elamites, and would, at that very time, have miraculously conveyed it to every nation under heaven?

That he did not thus make the Gospel known, is to us a sufficient proof that his scheme of mercy could be carried on without necessarily depending upon its promulgation. He whose wisdom is far above out of our sight, works by means which we cannot understand. His purposes are sure, though often but gradually developed. Thus his intention to save mankind is declared to be an *eternal* purpose, which he purposed in Christ Jesus our Lord. Yet what numbers, in successive generations, died before the fulness of time had come, and without having actually seen his salvation!—And while we would have conjectured that the atonement for sin should have *immediately* followed the transgression which made it necessary, God determined otherwise, and it was only in the *end* of the world, that "Christ appeared to put away sin by the sacrifice of himself."

Still, my brethren, by virtue of that sacrifice, it was possible in every age of the world, for God to be just and yet justify the sinner. The application of the mercy of God, purchased by the merits of Christ, who is called "The Lamb slain from the foundation of the world," could *ever*, and can *now*, be made to the case of every individual, by him who knows their motives their desires, their prevailing character, with a just reference to their situation, opportunities, and actual circumstances, and to the obstacles and advantages of all his creatures.

The Gospel is presented to men as a scheme of *mercy* and *grace*, which makes due allowance for necessary hinderances, as well as for human frailty; and while it uniformly requires sincerity of intention, and a diligent use of the best means which are afforded to know the will of God, and a hearty desire to perform it, asks neither perfect obedience, nor perfect knowledge, where their attainment is impossible. "That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he who *knew not*, and *did commit* things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of *him* will much be required; and to whom men have committed much, of him they will ask the more." The advantages of justification through the blood of Christ, will, therefore, not be confined to them alone, who have enjoyed the light of revelation; but while to the Heathen, who ignorantly worships "the unknown God," will be mercifully dispensed the benefits of the Gospel, he will not be rigorously judged by its *rules*, but by the *spirit of obedience* which it requires. "God is not an hard master, reaping where he has not sowed, and gathering where he has not strawed." "In every nation," therefore, whether blessed with the light of revelation or not, "he that feareth God, and worketh righteousness, is accepted of him." Saved by a Redeemer of whom they never heard, and washed by the blood of him who "tasted death for every man," "many shall come from the east, and from the west, and from the north, and from the south, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God." Admitted into the great body of the Church triumphant in heaven, though strangers to the privileges of the Church on earth, they shall verify the words of the Saviour, "Other sheep I have, which are not of *this* fold: them *also* I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." And when all these are gathered in, then also shall be realized the sublime vision which St. John in his banishment, was permitted to behold, and then shall be sung this new song of praise, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood out of *every* kindred, and tongue, and people, and nation."

Thus do the Scriptures confirm those ideas which reason, and the character of God, dictate upon this subject. They show that the benefits of the sacrifice of Christ, which, before his coming, were extended to many who but very indistinctly understood its nature, are also extended to those among the Heathen who, trusting in the mercy of God, though ignorant of the redemption through his Son, endeavored to live to his glory, by obeying the light of that inward directory which none are so debased as not to know and perceive.

"God is the equal Father of all his creatures, for he hath made of one blood all nations of men to dwell on all the face of the earth." All are alike guilty in his sight, for "all have sinned and come short of the glory of God;" "being justified freely by his grace through the redemption that is in Christ Jesus. And he is the propitiation of our sins, and not for ours only, but for the sins of the whole world."

Selected for the Churchman.

An interesting account of missionary success in New Zealand, in the year 1833, extracted from the report of the Rev. W. Yate, one of the missionaries of the London Church Missionary Society.

The natives evidently rejoice at the approach of every Sabbath; and though they are unacquainted with the expression of the sweet singer of Israel, their language and desires are similar—"I was glad when they said unto me, let us go into the house of the Lord." You cannot really enter into our feelings; but you can form some conception of the pleasure which a crowded house of prayer, of large dimensions, affords us in this distant and still uncultivated and savage land. When we hear a loud song of praise burst from the lips of nearly 200 New Zealanders, our souls feel much inclined to bless the Lord. The regularity, it may perhaps be called the mechanical regularity, with which the whole assembly repeat the responses of our beautiful liturgy is most pleasing; and the general quietness and order which prevail are as great, or greater, than in many country churches, certainly greater than in many churches in London. Then, with this, we have every reason to believe that the preached word has its due effect upon the souls of many of the hearers. Some are awakened to a sense of their sin, and danger as sinners against God: others are led to the Cross of Christ for salvation; and others again add much to their knowledge, and are built up in their most holy faith. "Not unto us, O Lord, not unto us, but to thy name be all the praise and the glory."

Sunday—Preached and administered the sacrament to the Europeans, and preached to the natives. In the afternoon attended the native schools; and in the evening preached again to the Europeans and natives. The chapel was crowded to excess: very many were outside the doors; and not only do *the common people* hear *the word of* God *gladly*, but many of the chiefs are pressing eagerly for admission to our worship.

Selected for the Churchman.

THE CONFIRMATION OF YOUNG PERSONS.

"But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon himself believed also; and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus; then laid they their hands on them, and they received the Holy Ghost.—Acts viii. 12.

MEDITATION.

When young persons who have been baptized come to be confirmed in their faith, publicly, in the presence of God and of the Church, it is an awful solemnity, and requires great and serious attention. The persons so confirmed do there devoutly profess their belief in the Gospel of Christ, and declare their resolution, by the grace of God, to live in all holy obedience to his commandments. In the time of the Apostles (as I read in holy Scripture) the laying on of hands on those who were baptized, was attended with an immediate and miraculous gift of the Holy Ghost. Though the visible and immediate operation of that power ceased with the first propagators of Christianity, yet the ordinance has been preserved in all ages of Christianity, and is now continued in every part of the reformed church,—and no doubt can be entertained but that this rite, followed by obedience to God's commandments, will be the means of obtaining the gift of the Holy Spirit; but this must be by repentance and the renunciation of sin; by faith in God, and in his revealed word; and by a steadfast and effectual purpose of obedience. Perfect obedience we cannot hope to obtain; but if my children, when they are confirmed, are resolved 'to serve the Lord, if they delight in the law of God after the inner man, and endeavor to preserve a conscience void of offence towards God and towards man,'—I will offer up my prayers to God for them, in humble hope that their desires after the knowledge of God and his service may be strengthened, and that they may feel a more sensible alliance with the Church of God; so shall their fruit be unto holiness, and their reward and recompense be life everlasting.

Our readers will have observed with much satisfaction that, in consequence of the recent rebellion, the minds of people in the mother country have been very anxiously directed to the moral and religious condition of these Provinces. While those means are in active preparation, which first present themselves to the statesman, of checking any renewed attempt at rebellion by providing an increase of military force in the colony, it is gratifying to see that many persons, both in and out of Parliament, are looking beyond the mere present and temporary control of this insurrectionary spirit, and are earnestly employed in devising plans for its thorough and permanent eradication. That this is mainly to be effected by a moral influence, none can deny; the elements of disorganization and the principles of rebellion are, undoubtedly, to be the most effectually removed by the counteracting power of religious truth, deeply and generally diffused. The individual whose temper has undergone a proper subjection to the spirit of the Gospel, will be the last to array himself against the authorities of the land; but without a stronger and more abiding impulse than a sense of interest or the force of habit, we cannot hope that men will always be proof against those machinations by which fidelity to the crown and the laws is so often attempted to be shaken. The late outbreak is an appalling proof of the consequences which must result from the absence or deficiency of a constraining principle of religion; and many who by gross and palpable misrepresentation, had been lured into that wicked conspiracy, have been heard to express their regret that they possessed no access to a sound and steady religious instruction.—*The Church.*

THE CHURCHMAN'S ALMANAC FOR 1838.—The fourth edition of the above is this day published.—It contains within the compass of thirty-six closely printed pages, besides the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistics of the present state of the Church and her institutions, together with *an alphabetical list of all the clergy of the Protestant Episcopal Church in the United States*

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John W. Mitchell, *Chairman.*

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The terms will be $200 per Academical year, including board and washing; the necessary books and materials will be furnished at the expense of the pupils, but no advantage will be taken to increase the expense of education.

The town of Nantucket is very healthy, and so conveniently situated with regard to New York, New Bedford and Boston, (the communication by steamboats and packets being expeditious and punctual,) that pupils can readily be sent in the summer, either to or from home in the course of a few hours.

References may be made to the Right Rev. the Bishop of New York, the Rev. Drs. Berrian, Eastburn, Hawks, Seabury, and the Rev. John M. Forbes, New York; the Rev. Wm. L. Johnson, Jamaica; the Rev. Professor Warner, West Point; and the Rev. Dr. Beasley, Elizabeth-town, New Jersey.

Further information may also be obtained at the Protestant Episcopal Press, 142 Fulton st. of Messrs Swords, Stanford & Co., 152 Broadway; and of the Rev. the Principal, at Nantucket, who will be happy to answer any inquiries on the subject. a28

READING SEMINARY.—This institution consists of two separate and distinct departments. The Male Department is under the charge of Mr. Lemuel Hawley, and the Female Department, under the charge of Miss S. M. Whiting.

It is located on Reading Ridge, one of the most healthy parts of Connecticut, about fifteen miles from Norwalk, and six or seven hours' travel from the city of New-York. It affords instruction in the solid, as well as the ornamental branches of female education; and from the cheapness of living in the neighborhood, its terms are about one third of what is usual in large cities.

Board, and tuition in Orthography, Reading, Grammar, Writing, Arithmetic, Algebra, Mathematics, Geography, the use of the Globes, History, Natural and Moral Philosophy, Rhetoric, Composition, Astronomy, and other kindred studies, for each term of twenty-two weeks, $65; French or Latin, do. 10; Music, do. 16; Drawing, do. 10.

Competent Teachers are employed in all the departments, and the pupils are under the constant and immediate care of the Principals, who devote particular attention to the deportment of the pupils, and to their religious duties.

The item of board includes washing, and no extra charge is made but for books and stationary.

The whole amount of a pupil's annual expense is about $130.

There are two sessions, of 22 weeks each. The one begins in May, and the other in October.

For any further particulars, apply to any of the following referees:

Rev. J. F. Schroeder, D. D., Rev. Samuel Cox, D. D., Joseph Hawley, M. D., Rev. Edwin F. Hatfield, A. M. Merchant, Esq., Wm. Rockwell, Esq., District Attorney for Kings Co.

*** Steamboats run daily to and from Norwalk, and stages from Norwalk to Reading. a28 6t

PARISH AND RELIGIOUS LIBRARY.—*Of thirteen volumes. Contents as follows:*

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes

Vol II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty, with preface and notes.

Vol. III. contains the Apology for the Church of England, and a Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D. Professor of Moral Philosophy, Logic, and Belles-lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains the Lives of Dr John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations. Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark."

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D., Lord Bishop of Sarum; with the two prefaces to the Dublin editions.—Edited, with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above Library is kept constantly on hand and for sale by the Protestant Episcopal Press, 142 Fulton street.

NEW OCTAVO PRAYER.—The new edition of the Book of Common Prayer, in all the various styles of binding, is just received, and for sale, wholesale and retail, at the lowest prices, by the Protestant Episcopal Press, Sherman & Trevett.,

ORGANS.—George Jardine, Organ builder, (from Messrs. Flight & Robson, Organ builders London,) 459 Broadway, corner of Grand street, New York, manufactures all kinds of Church, Parlor, and self-playing Church Organs, for the promotion of first rate Psalmody in Country Churches, where Organists cannot be obtained. Organs repaired and tuned. Superior metal and wood pipes, barrels made and every article connected with the Organ, at reasonable charges. The most satisfactory references to Gentlemen and Professors of the first respectability.

April, 19. 1pm 3m

VALUABLE THEOLOGICAL WORKS.—*Patrick, Lowth, Whitby, and Lowman, on the Bible.* A critical commentary and paraphrase on the Old and New Testaments and Apocrapha, by Patrick, Lowth, Arnald, Whitby, and Lowman, a new edition, in 6 vols. royal, 4to. London.

Also a complete assortment of the writings of Rev John A. Clark, each work may be had by itself—or complete sets can be furnished.

Bishop Hopkins on the Ancient and Modern Church of Rome. The Church of Rome in her primitive purity compared with the Church of Rome at the present day; being a candid examination of her claims to Universal Dominion; addressed in the spirit of Christian kindness to the Roman Hierarchy; by John Henry Hopkins, D. D., Bishop of Vermont.

This work is just issued, and will be found most valuable to the student in enabling him to trace the gradual progress of corruption in the "Uuiversal Roman Church.'

The Press (142 Fulton street) have always on hand a full assortment of the standard works of the Church, which are furnished to clergymen and students on the most liberal terms. All important publications relative to the Church received as soon as issued. August 12.

PRIVATE EPISCOPAL INSTITUTE.

THE Principal of this institution begs leave to inform the public that, in accordance with the expressed wish many of patrons and friends, he has deemed it expedient to change his original division of the year, and hereafter to have *two terms*, instead of *one only* as at first proposed.

The *first* term will commence on the first Tuesday in May; the *second* on the first Tuesday in November. The Academic year will thus embrace forty six weeks, in two terms or twenty three weeks each. At the expiration of the first term there will be allowed a vacation of four weeks; at the expiration of the second one or two weeks. There will consequently be no vactaion in August as heretofore proposed.

The first year of the Institute will expire with the next month. Pupils desirous of entering the first term of the second year will please make application soon.

W. F. WALKER,
a10tf Principal Episcopal Institute.

MISS JUNE'S BOARDING SCHOOL FOR YOUNG LADIES, Whiteplains, Westchester, county, N. Y. Terms.—Board, including washing, fuel, lights, and tuition in English branches, $120 per annum, payable quarterly in advance.

Music, (extra,) per quarter,	$12
Drawing and Painting,	5
Chinese an Poonah Painting, per course of lessons,	6
French,	5
Spanish,	5

Each pupil furnishes her bed, bedding, and towels.

The year is divided into two terms, commencing on the first Monday of May and November.

References.—Rev. R. W. Harris, Minott Mitchell Esq., J. W. Tompkins, Esq., Whiteplains; Rev. Samuel L. Nichols, Bedford; Rev. Alexander Crosby, Yonkers; Drs. Balwin and Miner, East Broadway, Mr. David Lyon, 115 Madison street, Mr. Traman Smith, 8 Cedar street, New York. April 17, 6m

CHRISTOLOGY, of the Old Testament, and a Commentary on the Predictions of the Messiah by the Prophets; by E. W. Hengstenberg, Doctor of Philosophy and Theology, and Professor of the latter in the University of Berlin; translated from the German, by R. Keith, D. D., Professor in the Protestant Episcopal Theological Seminary of Virginia, just published, and for sale at 142 Fulton-street. a10tf

SELECT SCHOOL FOR BOYS.—The Rev. H. Adams, late Rector of Trinity Church, Wilmington, Del. obliged by a partial loss of his voice to suspend for a season the duties of his profession, proposes to remove his Select School for Boys, on the 1st of May next, to the village of Kingston, Ulster county, N. Y.

The healthiness of the situation, and Mr. Adams' experience in teaching and success in advancing the pupils placed under his care, he hopes will secure him a portion of the public patronage. The school is limited to twelve boarders only.

The terms for all English branches and all classical studies preparatory to admission to college, including board, washing, use of book and boy's library, $200—payable half yearly, in advance. Mr. A. also hopes to secure, for all such as may desire them, the services of a teacher in French, German, Spanish, and Italian, for which a small additional charge will be made.

Reference may be made to the Rt. Rev. B. T. Onderdonk, D. D., the Rev. Jon. M. Wainwright, D D., and the Rev. M. Eastburn, D. D., New York; the Rt. Rev. H. U. Onderdonk, D. D. Philadelphia; the Rev. R. S. Mason, D. D., President of Newark College, Del and the Rev. Wm. E. Wyatt, D, D., Baltimore, Md.

March 20, 1838. 3m

CUDWORTH'S INTELLECTUAL SYSTEM OF THE UNIVERSE, &c.—The first volume, royal 8vo. just published and for sale at the New York Protestant Episcopal Press, 142 Fulton street.

YONKERS FEMALE SEMINARY.—The extensive and commodious building lately erected expressly for a Female Seminary, on the bank of the Hudson a quarter of a mile north of the village of Yonkers, West chester county, N. Y., will be opened for the reception of pupils on the first of May next, under the charge of Mr and Mrs. Bleecker, of Sing Sing. Its healthy situation commanding prospect, and easy access from the city, (being only 18 miles distant,) recommend this location to public patronage.

During the season of navigation, two steamboats run daily to and from New York, by which parents may leave the city in the morning, spend eight hours with their children, and return the same afternoon.

Application for the admission of pupils may be made to the subscriber, at Sing Sing; the Rev. A. H. Crosby and Lemuel Wells, Esq., Yonkers; or the Rev. Dr. Berrian, New York.

Terms—$200 per annum, payable quarterly in advance, including tuition, washing and mending. Boarders to furnish their own cot, bed and bedding, or these articles will be furnished at a trifling charge for use. No deduction for day absence during the term, except sickness of the pupil prevents attendance. No pupil received for less than one term, consisting of two quarters, or twenty-two weeks.

Extra Charges—Latin and Greek, $5 per quarter; French, $8; Drawing and Painting, $6; Music, $12; Vocal Music, $5. George W. Bleecker, Principal.

March 17. 8t

EPISCOPAL INSTITUTE, TROY.—The first term of the second year of this Institution will commence, on Tuesday, May 1st. There are a few vacancies in the number of pupils, for which application may be made to the Principal at the Institution, or to J. W. Mitchell, Esq 63 1-2 Cedar street, W. F. WALKER, *Principal.*

Troy, April 24, 1838. ap28 3t.

TO CLERGYMEN AND OTHERS.—A gentleman, Principal of a Family Boarding School for Boys intending to retire from the business, wishes to obtain a successor. The school is located in one of the pleasantest villages of New England, and of easy access from New York and Boston. It has been established about twelve years, is extensively known, and is at present in successful operation.

The furniture, books, &c. at present used in the institution, will be sold cheap, and the house may be bought low, or hired at a very moderate rent

For the address of the advertiser, apply at the office of The Churchman, 142 Fulton street.

March 12. tf

TO STUDENTS OF HEBREW.—This day is published Imrai Shaipher, a Hebrew Vocabulary containing a complete list of the Hebrew and Chaldee roots which occur in the Bible; together with their significations in English—designed to lessen the difficulty which students encounter in searching for the roots of defective verbs, &c., by H. Henry.

Published by M. Jackson, 39 Mott street, and for sale by the Protestant Episcopal Press, 142 Fulton street.—Price one Dollar and twenty-five cents.

April 4 tf

DIALOGUES AT WOODVALE.—Published this day by the General Protestant Episcopal Sunday School Union, 28 Ann street, *Dialogues at Woodvale about Missions.* The work is well adapted to the minds of children, and will be found a very valuable addition to the Protestant Episcopal Sunday School Library.

NEW YORK PROTESTANT EPISCOPAL PRESS,
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Bibles, Prayer-books, Devotional and Miscellaneous Works, published and for sale by the Press.

Bibles, 8vo and royal 18mo, all bindings,—Testaments, muslin—Bibles and Prayer-books, 4to, for the desk, 8vo, 12mo,* 18mo, (most common size,) 32mo, (pocket size,) all bindings—Devotional Sonnets, all bindings—New Psalms and Hymns, 8vo, 12mo royal 18mo, all bindings—Works of Bishop Ravenscroft, two vols. 8vo, boards—Tracts—Communicant's Companion (pocket edition,) all bindings—Life of Bishop Heber, two vols. 8vo—Parish Library, vols. 1 to 13, boards and calf—Bishop Sumner's Help to Domestic Instruction and Devotion—Lectures on St. Matthew and St. Mark, boards and half-calf—Lectures on St. Luke, do.—Bishop Bloomfield's Manual of Family Prayers, various bindings Weller Tracts: vol. i. containing No. 1 to 5, vol. ii. containing No. 6 to 8—Sacra Privata, by Bishop Wilson, various bindings—McEllen Tracts: 1, The McEllen Family; 2, the Baptism; 3, Family in Eternity; 4, The Meeting of the Travellers; all bound in one volume—History of a Pocket Prayer-book—A Farmer's account of his Conversion—Early and Professional Years of Hobart, in 2 vols, 12 mo, bound in muslin: by Rev. John McVickar, D. D., Professor in Columbia College—as well as a choice selection of Theological and Church Works, kept constantly on hand and for sale at their Depository.

* Adopted at the last general Convention as the standard book.

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